THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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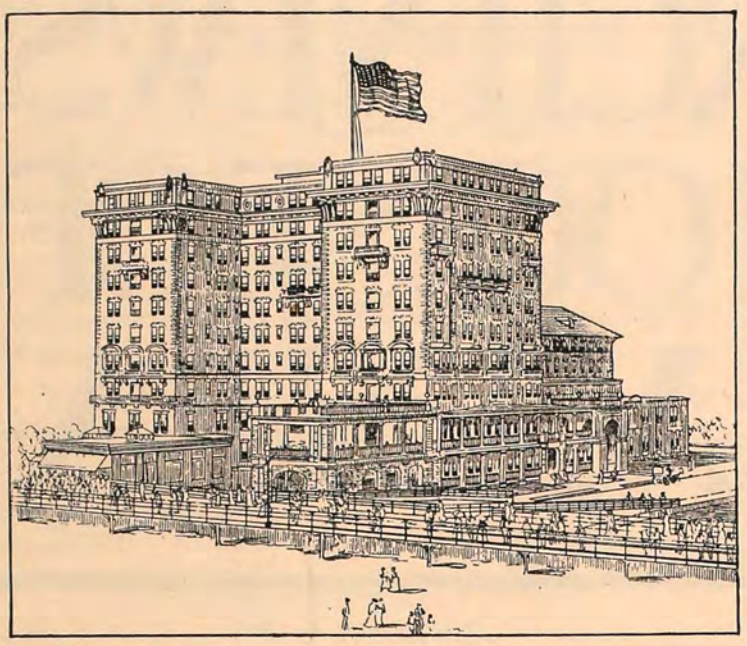

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. V. NO. 3 PHILADELPHIA, DECEMBER, 1916 15 cents a copy $1.00 a year

The Gift of God and the Need of Knowledge

One striking saying of our Lord's takes us to the heart of the need of religious education. "If thou hadst known the gift of God and who it is that saith to thee, Give me to drink; thou wouldest have asked of him and he would have given thee living water."* The woman of Samaria, though in the immediate presence of the Christ, was prevented from using her opportunity and from receiving His grace, because she *knew not* who He was. Her ignorance of necessity barred the way.

This is a very obvious and familiar situation. A blind man might die of thirst with living water flowing before his very eyes. One might spend years in a library, but if he knew not how to read, the books would be but so much paper. One might have a fortune locked up in a safe, or sunk in a gold mine beneath his cellar floor, but without knowledge of the combination of the safe, or of the existence of the gold mine, he would be as poor as ever. For centuries men were quite ignorant that there was such a thing as electricity. As a matter of fact, there was just as much electricity in the world a thousand years ago as there is today. But our forefathers did not know this "gift of God". If they had known it, they in their day would have had telephones and telegraphs as well as we in ours.

But, familiar as the situation is in ordinary life, we are strangely blind to it in religion. We seem to think that by some sort of magic, some mysterious inward intuition which works mechanically and irresistibly, religion will be born in us without our conscious or intelligent co-operation. We should, of course, see instantly the folly of expecting a child to play the piano, or to paint pictures, without taking any lessons. But we think it, not folly at all, but the highest wisdom, to expect religion to come to birth and to develop in our children, with the vaguest kind of training or instruction. It has been the fashion in educational circles to deprecate religious teaching, as likely to interfere with the real interests of religion.

* St. John, iv : 10.

This is not an exaggeration. It represents the facts. To take some illustrations. Hosts of parents even today are saying that they will not influence their children in religious matters either by precept or example. They want them to be unbiased. They will not commit them for or against this or that doctrine of religious faith, or practice of religious worship. "Wait till they grow up," they say; "then they can choose for themselves and be as religious as they want to. Meanwhile let the religious atmosphere be purely negative." As if the unhappy children could possibly choose what they know nothing of!

Again, in our public schools, as we well know, religion must not be taught. No definite ideas of God or of His relation to the world and to His children, must be set forth. Perhaps this, however tragic, is a necessity on the ground that Jews must not be taxed to spread Christianity, or *vice versa*. But most people do not regard the situation as tragical at all, and that is the real tragedy! They think it enlightened and ideal. They think it the true way of securing the best religious results. "Teach the children" they say, "reading, writing and arithmetic: and history and some literature and a little science: throw in some vocational training if you can. Then they will become good citizens and learn how to make their living. The rest will follow. Religion will take care of itself in a thoroughly natural and normal way." As if the multiplication tables would suggest a God of love, or the Constitution of the United States would make one sorry for his sins and show him the way to find forgiveness!

Again, take our great American colleges and universities, both for men and women. Almost without exception they profess a real concern for the moral and spiritual welfare of their students. They would feel grossly libeled if they were called indifferent or hostile to Christianity. Yet in many of the greatest and most famous of them no chance whatever is given to the students to study, or be taught, even the essential doctrines of historic Christianity. There are scholarly

courses provided for the study of "comparative religion" as it is called. Experts and devotees are welcomed and given free opportunity to expound all types and forms of non-Christian faith and practice, as, for instance, Buddhism, Hinduism, Mohammedism or the various Greek, Roman and Eastern creeds and cults. But the historic Creed of Christendom finds no defenders or expounders in the class rooms. One would search the catalogues of the best equipped American universities without ever guessing that such things as Baptism and the Holy Communion, or the Apostolic Church and Ministry, had the slightest significance for present American religious life. Again, the argument would run: "We are, and must, be non-sectarian: we must stand aloof from strife and controversy: we must avoid all thorny questions: to please some would be to offend others. Let our students make up their own minds. We will encourage them to do this. The atmosphere will be entirely favorable." As if these students could make up their minds about things which are practically non-existent for them, any more than they could make up their beds without sheets or blankets!

Of course little is gained by criticism or recrimination. The only purpose to be served by facing thus frankly the situation as above described, is that we may very seriously apply ourselves to correct it. There are signs that the conscience of the Church is being deeply stirred. There are also signs that our plans and methods for religious education are being wisely worked out and applied by competent and well-trained men and women. But we must all realize, with the deepest possible sense of obligation, the great responsibility resting on us. We must see to it that the Church seizes every chance afforded her to discharge the teaching office which has so solemnly been entrusted to her. It is a heavy reproach resting upon us that in these days, and in this enlightened century, there should be thousands upon thousands of men and women, of boys and girls, living in as close contact with "the gift of God" as the ignorant woman of Samaria was to our Lord at Jacob's well, and yet by lack of knowledge as totally removed from the salvation offered as she was, *until she knew*. Let us rouse ourselves and put forth every energy and be ready for any sacrifice in order that God's children may be brought to "know the things that are freely given to us of God."

PHILIP M. RHINELANDER.

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"Teaching Them."

"New High Schools already overcrowded" is the heading of an article that appeared in one of the Philadelphia newspapers early in November. Fast as the city builds them, it seems impossible to keep pace with the multitudes of boys and girls who are eager to take advantage of their opportunities. What is true here is true everywhere. In cities and towns large and small, east and west, the traveler is shown "our new school building," modern, complete, equipped with the newest and best furniture and apparatus money can buy. In the decade from 1900 to 1910 the number of pupils in secondary schools increased with amazing rapidity.

What is true of high schools is equally true of colleges. Columbia University reports 18,000 students enrolled this fall, 3,000 more than the year before; our own University approaches 10,000, having doubled its student body in less than ten years. The people of America want education, and want the best that is to be had. New ideas are afloat, fascinating and fruitful experiments are in progress, "plans" which seem revolutionary until one examines them closely and sees how practical and efficient and full of promise they are.

The Church shares the awakening. Many signs show it. Twenty years ago only a few dioceses were making a cautious beginning of the organization of a coherent educational system, by the appointment of "Sunday-school Commissions." Ten years later sixty-eight of them had commissions, and today, with the whole Church definitely behind the movement, we have a General Board of Education, the center of a wide-spreading system, reaching through provinces and dioceses into every part of the land.

Important as this movement is, too much may be claimed for it. Its advocates often talk of it as if for the first time it committed the Church to the work of religious education; but that was done when the risen Lord commanded His disciples to go to "all the nations —teaching them." The teaching of the Church goes on in many ways, through manifold agencies. The Prayer Book, the Christian Year, the rich provision for the reading of Holy Scripture in the services, the incomparable object lessons of the Sacraments, the form and arrangement of the church building itself are definitely educational influences, whose effect upon our people is all the more powerful because they are both indirect and constant. That is why, in spite of too little concern for direct teaching and inadequate effort to set it forward, the generations of the past did receive a training and grounding which much more elaborate systems of Sunday-school instruction in other bodies of Christians did not approach in actual result.

On the other hand, there still remains a great field to be entered, in the work of converting parents and teachers to the imperative need of religious and moral training to complete any system of education worthy of the name. Many teachers only dimly and countless parents not at all perceive the true relation between religion and education. Congregations that are willing to appropriate large sums and expend much effort upon such matters as music and church decoration are blind to the importance of spending money and effort upon education. Fathers and mothers seem not to realize the meaning of their neglect of the spiritual nature of their children.

Why should it be thought necessary for a child to learn the multiplication table but not that he should learn the ten commandments? Why should our educational system provide for boys and girls to study the

life of Julius Cæsar, but not the life of Our Lord Jesus Christ? Why should civics be thought more important than Christian ethics, or a knowledge of accounts than a knowledge of sacraments? Why should we take pains to teach a child the latest dancing steps, but not that he should know how to prepare himself to receive the Holy Communion?

The Board of Religious Education of the Diocese of Pennsylvania has laid upon it a grave responsibility; and an immeasurable opportunity is set before it. We bespeak from the whole diocese an intelligent interest in its plans.

Those plans move, in general, along three lines. The first leads to the fuller organization and the strengthening of Sunday-school work. The sectional Teachers' Institutes already established in West Philadelphia and Germantown should be extended into all the convocations and made the instruments of a really coherent and conscious planning of efficiency and progress. The Teacher Training classes, now at work in six centers, ought to receive still wider support, and be worked out into a thorough and respectable system for the whole diocese, in city and country alike. The second line of effort is the study of the immensely difficult problem of religious training in secondary schools, private and public. This region of investigation is indeed difficult, but not hopeless, and the fruitful experiments carried on in New York and elsewhere, the widely known "Gary Plan," and the co-operation of many teachers of leading influence give promise that progress may be made. The third element in the Board's forward movement is the care of students in institutions of higher education, of which the diocese contains many, ranging from the world-famous University by the Schuylkill to the professional schools of various kinds, in which throngs of eager young men and women are gathered, year by year, many of them without guidance and direction in the midst of the fierce temptations of a great modern city.

The current number of THE CHURCH NEWS is largely given up to bringing before our Church people the educational work of the diocese in all its phases.

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The Support of Religious Education

When the circular letters of the Committee on the Apportionment for Missions went out to the parishes this year, it contained also two additional columns of figures, one showing an apportionment for Religious Education and the other for Social Service. The delegates to the Diocesan Convention knew why this was so, but it is doubtful if the people of the diocese generally have understood the reason for a new order of things. To put it briefly, it means that the Church is getting behind these causes exactly as it has been behind the work of Missions for so long. The General Convention, the Provinces and the dioceses have created the machinery for carrying on Religious Education as a definite and recognized department of Church activity. To run this machinery, some money is needed—a sum trifling indeed in comparison with what the missionary budget calls for, yet adequate for a beginning. Fifty-one dioceses put the religious education appropriation into the list of direct obligations on diocesan funds. Pennsylvania thought it wiser to apportion it among the parishes; but, whether wisely or not, does not appear, only provided for a part of the sum which our Diocesan Board must raise.

What we are asked to give actually comes to about $6,000, as follows:

On account of apportionment for work of the General Board	$3,948.00
For salary of Field Secretary in our own Province	750.00
For work among students at University of Pennsylvania	1,200.00
Required for printing, postage and other local expenses, at least	102.00
	$6,000.00
Of which the Diocesan Convention voted to apportion upon the parishes	2,000.00
Leaving still to be raised	4,000.00

For a diocese containing 66,836 communicants, the sum of $6,000 is not an overwhelming sum to be spent on a matter like Religious Education in its larger development. As a matter of fact, we paid last year only about $600 of the sum asked by the General Board, and most of that was contributed by a few generous individuals. The Diocesan Board is very anxious this year to make a better record, and to this end urges

(1) That the parochial apportionments be paid as conscientiously as possible; and

(2) That Church people who know the vital importance of this work and are willing to contribute to its support, send donations, large or small, to the Treasurer of the Board, who is J. Lee Patton, Esq., 404 Lincoln Building, Philadelphia.

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A Prayer

Almighty and Merciful Father, whose blessed Son was manifested that He might destroy the power of darkness and make us the children of light, and who alone is the True Light that lighteth every man that cometh into the world; lighten our darkness, we humbly beseech Thee, with the full and abiding knowledge of all saving truth. Send Thy blessing upon all right and sincere efforts to lead each generation in the radiant path of wisdom and virtue. Let Thy gracious favor rest upon all institutions of sound learning and Christian education and make them efficient agencies in training many to Thy glory and the service of mankind. Endue the officers and instructors with an impelling sense of their high stewardship; stir up the hearts of parents and friends to realize their responsibility for the development of the highest capacities of those committed to their care, and direct them to a sympathetic co-operation

with such as devote themselves to this aim. Illuminate the minds, purify the hearts, invigorate the wills, fashion the lives of all in our schools. Encourage those who lack opportunity, and all who strive to surmount the hindrances of poverty. Pour out Thy spirit abundantly, and inspire all Thy sons for acceptable service in this life, and fit us for the joyous enterprises of eternity. All which we ask in the name of Him who is our life and light, Thy Blessed Son, Jesus Christ our Lord. *Amen.*

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The Pastoral Letter of the House of Bishops

To the people of this Church, we, your Bishops, give counsel in the name of Christ.

America is involved today in world-wide confusion which finds its most acute expression in the battle-fields of Europe. No self-isolation on our part is possible. The fortunes of the nations of the world are interwoven as the threads of a tapestry. To ignore this fact is folly; to reckon with it frankly is to give due recognition to the fundamental unity of the human race and to hasten the dawn of that day in which the armaments of war shall be beaten into the implements of peace.

War

It was but a moment ago that we were basking in the thought that the human race was steadily coming to recognize the community of its interests the world over. The crime today of acting as if this were not so is the greater because the doctrine of brotherhood has progressed from a local theory to a universal conviction.

Interests can never again be sectional. The world is henceforth one from north to south and from east to west, for the time being in a disturbed and suffering unity, in days to come in a unity where order and health will reign. "Here" and "there" are merely terms of lifeless space. The longest distance in the human brotherhood is but from the head to the feet of its quivering, sensitive body. Sympathy reaching to the ends of the earth is not the voluntary offering of a few, but the humane obligation of all. It is the instinctive thrill of fellow-feeling that rushes through the entire organism when a single member rejoices or suffers. Political expediency may in war time require neutrality of the state, but it cannot hold in leash the sympathies of the individual citizen. A man cannot be passionless and retain his manhood. "No heart is pure that is not passionate, no virtue safe that is not enthusiastic."

State vs. Individual Neutrality

The fact that our nation is not at war affords no ground for smugness, much less for self-applause. It throws upon us the searching responsibility of exalting the true ideals of peace and incorporating them in our national life. Nationalism, too, often assumes the ugly rôle of group-selfishness or false patriotism. Local conditions determine what form this disease will take. Yonder it breaks forth in the scarlet rash of war; here in unconsecrated prosperity which is bound to cause manhood to decay. The nation that in some quarters, for the sake of gain, still chains to the wheels of industry the bodies and souls of her little children, that allows human life to be sacrificed to the inventions of speed and production from lack of costly safeguards, that heeds but listlessly the cry of the poor and oppressed, is not at peace even though she be not at war. If presently we aspire to act as peacemakers in behalf of the warring nations on the ground that we are not caught in the meshes of the actual conflict, let our aspirations be tempered by the reflection that we are tainted with the common disease of which the eruption of war is a symptom, not a cause. God hates a godless and empty peace as much as He hates an unrighteous war. Let it be sadly said that, in proportion to her swollen wealth, as figures show, America's contribution toward the alleviation of innocent sufferers in Europe is the merest pittance. A few have given lavishly even to the laying down of their lives, many in due proportion to their substance, the vast majority little or nothing. But the opportunity has not yet swept by. Christ is calling men to sanctify their wealth by offering freely of their substance of God's cause everywhere. The wounds of Armenia, Poland, and Belgium still lie gaping to the sky and offer their dumb appeal to God and man. If America comes out of this day of world disorder richer in purse and poorer in manhood, she will invite, and bring upon herself, the penalty of a debased national life or even of losing her very soul. The peace that smothers the souls is as ruthless and inexorable as the war that mangles the bodies of its victims.

Child Labor

Cry of Europe for Help

So far as war is a discipline which man has imposed upon himself, he must look to himself to get rid of it. Movements and associations to promote peace are not to be ignored or undervalued, especially those which emphasize the deep likenesses, and give second place to the surface differences, of the race. America is still in danger of race antipathy flaming into hatred, which always constitutes an angry call to arms. Her blood connection with the whole of Europe is a glorious heritage, making in the main for peace. Whatsoever dangers may lie lurking beyond our western horizon, they can surely be averted by a spirit of justice which has not always prevailed in our dealing with the Orient, the multitudinous Orient which presently will be the center of the world's attention.

Again, no nation, least of all so vast and diversified a one as ours, is justified in trusting to chance for the creation of her national character. She must expect of everyone of her citizens some true form of national service, rendered according to the capacity of each. No one can commute or delegate it; no one can be absolved from it. National preparedness is a clear duty. If this service assumes the form of more military defense, such can easily become a menace, and will surely fall

Preparedness

short of pacific effect, unless all the productive forces of manhood are at the same moment developed and shaped into social order and righteousness. The only thorough preparedness is that exemplified and taught by Christ, the preparedness of character based upon life with God.

Would that our peace today were like a river and our righteousness as the waves of the sea! Then would we be indeed an ensign to the nations. But how different a case it is! The nations now at war, whom thoughtless people pity, have as much to teach us as we have to teach them. They rebuke our worship of comfort and money by their daily offering, upon a reeking altar, of life and treasure, in behalf of what each believes to be a spiritual ideal; they declare to us that intoxicating liquor which is so freely and carelessly drunk in our land is a national menace to be dispensed with at the cost of lowered revenue but with the gain of heightened virility; they teach us that food is the staff of physical life, not an invitation to daintiness or gluttony; they rebuke our spiritual poverty by the splendor of their spiritual eagerness, which, out of their tragedy, brings new visions from God and breeds new virtues in men; they shame our self-indulgence by a degree of self-sacrifice that is royal in that the priests that offer are the victims offered.

Causes of Social Disorder

We now come to the study of the causes of our social disorder, whether they express themselves in war or in diseased peace. Whatever apology may be made, or local explanation offered, at home or abroad, for the world confusion, it is "none the less an outcome and a revelation of unchristian principles which have dominated the life of Western Christendom and of which both the Church and the nations have need to repent." We well know that force, be it physical or moral, cannot by itself uproot evil, nevertheless we have no right to place in the same class all the belligerents, aggressive and defensive, in this or every war. There are even occasions when the cleansing of the temple of human life must be begun with scourge and driving power. But it is the duty of the Church "to place supreme reliance upon spiritual forces and in particular upon the power and method of the Cross."

St. James, were he speaking today, could not use more pointed and telling words than those he wrote long centuries ago: "From whence come wars and fightings among you? Come they not hence, even of your lusts which war in your members? Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Greed of possessions, greed of honor, greed of pleasure, have literally dethroned God from His supreme place among men. The sole cure is to exalt God. The Church of earliest days met her unprecedented responsibility of converting and enlightening a bewildered and depraved world first by proclaiming God as revealed in Jesus Christ, and then by moral precept as exemplified by His character and word. The order is, from God to righteousness, rather than from righteousness to God. The world of men is athirst for the knowledge of the living God. If we need fresh evidence of this, we have it in the recent experience of the Nation-wide Preaching Mission. We therefore solemnly enjoin upon pastors and preachers that their first duty is to retire periodically within the veil, and walk with God, in order to come forth and proclaim His clear revelation of Himself made through the ages; and to reaffirm in this our day of distress that He understands and rules the race which He shaped with His own hand, and with which He irrevocably identified Himself when He became the Son of Man. Experienced in dealing with the age-long waywardness of men, He is not baffled or embarrassed by the widespread disorder of our times. Experienced equally and victoriously in suffering, His hand of compassion is skilled and ready to "comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity." The awful writhing mass of suffering which men are now facing does not tax, much less exhaust, His pitiful mercy. In the calm certainty of His saving power, He moves among the pain-stricken everywhere without haste and without rest.

With the Incarnation as the corner-stone of the Faith, our common humanity contains in itself God's assurance that we have capacity for universal brotherhood. God's executive agency for bringing in His Kingdom and His righteousness is the Church of Jesus Christ. Out of the natural human family, our Lord's mystical body is shaped into a fellowship which transcends all the divisions of nationality or race. Thus far the Church has been only strong enough to see and covet, not strong enough to consummate, her ideal. Her own disunion dims her hope, weakens her arm, and hinders her progress. Nevertheless, in her missions throughout the world, often in conditions of extreme difficulty, she has steadily borne witness to her regenerating power and has welded living links uniting to one another distant and diverse members of the human family, as well as won individuals to the love and service of God. But it is only flame that can kindle flame. A divided Church is powerless to create an undivided world. There must therefore be no relaxation of our steady efforts to bind up her wounds and manifest her unity. The breakdown of secular efforts to maintain stable order constitutes a special call to her so to equip herself as to fulfil her conciliating office among individuals and groups of men.

Brotherhood

Unity

We close our words of counsel and exhortation to the Churches with our faces set toward the dawn. History makes plain to us that man's extremity is God's opportunity. Beneath every pall of tragedy lies hidden the glory of God—new visions of faith, new counsels of virtue—to be revealed to and discovered by those who look not at the things which are seen but at the things which are not seen, and who wrestle with God for a blessing.

We commend you with confidence, brethren, in this day of our peril and opportunity, to the safe-keeping of Him who was dead and is alive for evermore. Amen.

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Bishop's Lectures.

Bishop Rhinelander is to deliver three lectures on "The Bible in the Church," in St. James's Church, Twenty-second and Walnut streets, on Thursdays, December 7th, 14th and 21st, at 4.30 P.M.

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Dr. William H. Jefferys

Just as we go to press, the news reaches us that the Board of Council of the City Mission Society has elected a layman, Dr. William H. Jefferys, as superintendent of City Missions, and the Reverend H. Cresson McHenry as general secretary.

In electing a layman to this position, the City Mission has, so to speak, blazed a new trail. We will not say that an experiment is being made, because Dr. Jefferys is not an experiment. He is, indeed, one of the Church's great laymen, and will bring to the work of the City Mission that clear-headed and wide-minded devotion, that true spiritual vision which mark him out as a true leader.

It is very greatly to be hoped that Dr. Jefferys will accept his election and that the City Mission, with him at its head, may enter into the great work which lies before it.

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The Diocese and the Temperance Cause

In view of the growing and world-wide interest in the cause of temperance, and especially in consideration of the ringing resolution on the subject passed by the House of Deputies at St. Louis, the Social Service Commission voted at its November meeting to notify the diocese of its desire that clergy and laity should strongly stress the evil of drink and drugs in their programs of both thought and action for the year 1916–17.

The Church Temperance Society, Church Missions House, New York, has definite information and programs to offer; and the Social Service Commission asks that if any parish has not observed Temperance Sunday, appointed for the last Sunday before Advent, at least one service on any Sunday in Advent (or indeed, any Sunday thereafter) be devoted to consideration of the Church's duty towards this evil, which conspicuously hinders the setting-up of the Kingdom of God on earth.

The Anniversary of Our Bishops

As Bishop Rhinelander remarked in his conference with the clergy at the anniversary, "there is no magic virtue pertaining to the number *five* that it should be counted as greater or better than *four* or inferior to *six*." Yet the fact remains that something (who can say what—sentiment, convenience, call it what you choose) has accorded to five and its multiples a peculiar significance in the marking of time, as to anniversaries more particularly. It certainly was so this year with us in the observance of the fifth anniversary of the consecration of our Bishops. There was a zest and go to it worthy of more than passing comment. It was the best attended and most enthusiastic of any such occasion; the largest and most thoroughly representative gathering of the clergy that we have had at these anniversaries. Because of their absence at General Convention the date had to be changed from the 28th of October (the Bishops were consecrated in 1911 on that day) to the following Monday, the 30th. Events not infrequently suffer by postponement, but this did not; just the reverse. Nor were there any previously announced attractions which might have served as a "drawing card." The invitations simply called for mutual prayer and counsel and fellowship. The great outpouring of the clergy then at the Church of the Advocate on October 30th (a most thoroughly diocesan one—the very few who were not there being absent "for cause") may be deemed an expression of the desire, PRACTICALLY UNANIMOUS, on the part of the clergy to get behind their Bishops and follow and uphold them in the responsible tasks to which they have been called. This great diocese of ours in all its latent possibilities was very much in evidence as united for corporate, harmonious action. What Bishop Rhinelander and Bishop Garland have so earnestly desired and planned for (an awakened diocesan consciousness) this fifth anniversary appears to proclaim as a reality, needing only to be appealed to by our fathers in God to demonstrate its vitality. Our bishops will be justified in counting October 30, 1916, as a veritable "red letter day."

To come back to the observance itself, from which we have seemingly strayed.

In general character it followed the lines of its predecessors. There was the customary celebration of the Holy Communion with the Bishop as celebrant and the Bishop Suffragan and the rector of the parish assisting. At its close we gathered in the chapel for conference, Bishop Garland making the principal address. It was a delight to everyone to note his old-time vigor and enthusiasm, evidence that he is restored to us sound and whole. His theme was "Five years since," a rapid retrospect of the outstanding advances of the diocese since 1911, grouped under the general headings of Religious Education, Social Service and Missions. Modesty perhaps, or something else, prevented him, or Bishop Rhinelander, from alluding to—in the judgment of most of us—*The Notable Achievement* of these five years, viz., the winning of the hearts of the diocese to themselves as leaders and men. This is the present writer's excuse, if such be needed, for emphasizing it as the outstanding feature of this year's anniversary.

Bishop Rhinelander's contribution to the conference was very brief, little more than three "watchwords" for the new year. In effect they were the counsel to his clergy—

1st. To utilize to the utmost the present unusual opportunities for pastoral contact with our people;

2d. To emphasize the necessarily sacramental character of religion and to press the highest and deepest meanings of the Sacraments of the Church;

3d. To teach, as opportunity is afforded, the fundamentals upon which alone abiding Christian faith can be built.

When adjournment was taken for luncheon the surprise, for most, was given in the

(*Continued on page 111.*)

CHURCH PENSION PROGRESS

Each month, until next March, we shall have a page of Pension Fund progress. *$300,000 in 90 days is the task.*

Things are moving. As we go to press reports come in of activity and progress in the parish committees. To tell all would deprive the editor of opportunity to review other important work. But for the next 90 days Pensions are paramount.

A downtown church asks what it ought to do. We say $40,000, and the answer is, "We will get it." A suburban church tells us over the telephone "You are too slow. We are going to get $20,000 and our plans are laid." Another, at lunch with Bishop Lawrence the other day "We will guarantee $25,000." Still another offered $1,000, talked the matter over and agreed to make it $2,000, came to the lunch and now is after more. A fifth can get a gift of $500 if they raise $2,000 to go with it. And so it goes through them all as fast as they can be reached.

The contagion of interest which marked the Diocesan Campaign before the summer is being carried into the parish compaigns and all are striving to the utmost, and doing it in a different way. The committeemen are giving time and energy to personal calls on all possible contributors. And this is the secret of success. The essence of the whole thing is personal. The laymen have been quick to grasp this principle and work accordingly.

As parish by parish is organized and gets under way it becomes increasingly evident that Pennsylvania *can* get its Million, and we would not utter a single note of doubt or uncertainty if we could.

But! there are many yet to be reached and like the last doubtful state in the West, it may be your parish or mine that will become the "pivot on which the election turns." The $1,000 or $50,000 which your parish or mine can get may be just what is needed to carry us over the line. And who knows but that millions in pledges may stand or fall by your or my local effort? Hence this message.

To the Clergy: We need immediate action. You have, or will in a few days, be called upon for a personal conference with us about the work in your parish. We look to your for leadership. From now on to the end will you keep in mind that there are some 5,800 men, other than yourself, whose interests are, for the next 90 days, in your keeping?

To the Vestry: Yours is the opportunity to assure us of success. To you come daily the personal and parochial problems which make for progress. To you must we turn for help to put through the bigger one of national progress. It is a once in a lifetime effort. When finished it is done forever, and, through the well oiled and well kept machinery of a wonderfully planned department, will provide for a service which we have in the past kept out of its own. Will you give us 90 days of your time, energy, and driving power; and then on March first rejoice with us that "we are citizens of no mean city?"

To the Laity: Once in every man's life there comes a time when, wittingly or unwittingly, he is the factor in the success or failure of a great enterprise. It may be in the affairs of his country, it may be in the growth of his business or employment, it may be in the casting of a young life, or it may be in channelling the future course of his church. His individual attitude may or may not be apparent but it is no less certainly counted in the returns. To you, then, is the final and result-producing call. It is your enterprise, not the Bishop's, or ours, or the rector's, or the vestry's. It will have no more success than your collective efforts give it, and no less. The decision is in your keeping and on it depends the future of an enterprise as sound as the best you are now engaged in, and no less worthy. Not what can you do, but what will you do?

THE PENSION SYSTEM BECOMES THE LAW OF THE CHURCH

The General Convention of 1916, on October 20, definitely incorporated the pension system into the law of the Church. On that day both Houses agreed upon a Canon (Canon 56) creating the Church Pension Fund into a formal administrative arm of the General Convention, and in so far as the authority of the General Convention extends, impressing the Pension system administered by the Church Pension Fund upon every parish and other ecclesiastical organization throughout the length and breadth of the American Church.

The salient features of the Canon are:

The Church Pension Fund is to be the administrative agency to assure support to the clergy when disabled by age or infirmity and to the widows and orphans of deceased clergy, along the lines of the pension legislation of the General Convention of 1913.

The Trustees of the Church Pension Fund are to be elected by the General Convention, six every three years. The General Convention of 1916 elected the entire eighteen Trustees.

The Church Pension Fund is to receive the royalty on the new hymnal.

The Church Pension Fund is to have the authority, in accordance with the canons of each diocese, to levy an assessment on every parish and other ecclesiastical corporation, based upon the salary of its clergy. In other words, the parishes, etc., must pay the National Church a tax for the privilege of enjoying the services of a clergyman, the tax to be the amount necessary to enable the National Church, through the Church Pension Fund, to support the clergyman in old age or disability and his family after his death.

The Canon definitely puts the Pension system upon the reserve basis, that is, the money is to be received first and the pension granted afterwards. The other basis, the cash disbursement method, of granting pensions first and collecting the money to pay them afterwards, would be disastrous in the Church.

The minimum pension of $600, is explained to apply only to those clergymen who are ordained or received at the usual age, who remain "in the continuous office and work of the ministry," and for whom the assessment system has been carried out. Otherwise, the Church Pension Fund could not remain financially sound.

Upon amendment from the House of Bishops, the hands of the Trustees of the Church Pension Fund are untied by repealing the limitations of placing the maximum pension at $2,000. The Trustees can now fix a scientific maximum and can deal on an equitable basis with all parishes.

The Five Million Dollar Reserve is created on a separate fund in the hands of the Trustees of the Church Pension Fund for the benefit of the present clergy and their families. The rules previously laid down in the Canon do not necessarily apply to this Reserve Fund.

The merger arranged between the Church Pension Fund and the General Clergy Relief Fund is approved.

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The Canon was introduced into the House of Deputies at the opening session by the Rev. Edwin A. White of Newark, Chairman of the Committee on Canons. It was reported for the Committee on Canons on October 17 by Mr. Francis Lynde Stetson of New York and passed immediately.

In the House of Bishops, the Committee on Canons added an important amendment. The Canon, as then amended, passed the House of Bishops unanimously on October 19. In the House of Deputies, on October 20, the new Standing Committee on the Church Pension Fund reported the amended Canon with the unanimous recommendation of concurrence in the Bishops' amendment. Owing to the imminence of a Joint Session, an early vote was taken, 275 yeas to 175 nays.

After the Joint Session, Mr. Stetson requested the re-opening of the matter. Mr. Sayre was given the floor and cross-questioned for about an hour and a half. Bishop Lawrence was then asked by resolution, to address the House, and spoke briefly. A rising vote was then again taken, with all the members but one voting in the affirmative.

A LETTER FROM THE REV. DR. WM. E. GARDNER

Secretary of the G. B. R. E.

I am glad to learn that THE CHURCH NEWS is to have a special Educational Number and that it will deal, as you say, "with religious education in all the phases that can be brought before the diocese."

This strikes the right note. The dioceses are the working units of the Church's life, the cause of religious education, therefore, is very much in the keeping of the dioceses. Already many leaders in dioceses have seen new possibilities and have stepped out of the beaten track of thinking of religious education as solely a Sunday-school activity, and are now recognizing that religious education is made up of many influences.

It is becoming increasingly clear that Religious Education depends on the *sum of influences* rather than upon a single institution or a group of teachers equipped with text-books. Those influences are mainly seven in number:

1. The home; its religious life and teaching very much dependent on the following influences.
2. The community's general regard for religion, rarely carefully studied and its improvements estimated.
3. The effectiveness of the parish, to be measured from year to year not only by statistics and money, but by its interests and ambitions.
4. The educational ideals of the community that cause a deep interest in the secular schools and the demand for the best in teachers and equipment.
5. The ideals of a college education that are pervading the community because of the lives of those who are college graduates.
6. The respect for the ministry, estimated by the Churchmen who recommend that calling to their sons as a profession.
7. The regard for religious education as an avocation, that is, the encouragement of persons to give themselves to religious education as others give themselves to missions and social service.

A diocesan board is to help the clergy know and utilize these educational influences and to remind them that no one of these influences should receive an attention out of proportion to the attention given to the others.

The office of the General Board of Religious Education is discovering the enthusiastic leaders who are working from this point of view. It seeks to make their experience valuable to others.

That Pennsylvania will contribute a large part in this wonderful movement is anticipated with assurance. The respect for home life; the splendid educational traditions in religious education that have been placed in the diocese by Mr. George C. Thomas; the strong parochial and diocesan loyalty which is the pride of the diocese, and the many educational institutions, conspicuous among them being the Divinity School—all foretell a wonderful development when the Diocesan Board has had time to estimate its material, perfect its plan and organize its work.

With all best wishes, believe me,

Faithfully yours,

WILLIAM E. GARDNER,
General Secretary.

THE CHURCH'S WORK WITH COLLEGE STUDENTS

BY THE REV. GEORGE LYNDE RICHARDSON

Every year thousands of students pour in increasing numbers into Philadelphia and the region near the city, for training in the sixteen institutions of higher and professional education which are located here. The problem of pastoral care of these thousands of young men and women is an important one, so vast that it certainly comes under the head of the activities that ought to be diocesan in their scope and plan.

The Diocesan Board of Religious Education, on its appointment and organization two years ago, placed in charge of a committee of its members the investigation of this field, and since that time the committee has been actively at work, by correspondence and by personal visits to institutions, to gain an intelligent view of the situation in these colleges and schools. Conditions naturally vary largely in them. In some cases, as at Haverford and Swarthmore, the religious care of the student body is seriously the concern of the college authorities, and every effort is made to provide for all necessary ministrations. At a few others, as at the Pennsylvania Military Institute at Chester, the relations of the college with the rector of the local parish are very close, and the influence of the Church is marked. There can be no question about the proper pastoral care of the students. In others, as in Temple University, practically all the students are from the city of Philadelphia, and live at home, so that the 274 who are reported as connected with the Episcopal Church are presumably connected with parishes throughout the city, and do not call for special care on the part of the diocesan authorities.

There remains a certain group of institutions where a coherent plan and some adequate agency are greatly needed. For the University of Pennsylvania, a beginning has been made which is both promising and instructive. For many years prominent alumni and workers in the University have been looking toward a policy which has now been established as definitely the plan of the University, and is so noteworthy in its method and results as to have attracted attention throughout the country. The University Christian Association has adopted the policy of endeavoring to relate students to the several churches of the city in accordance with their normal affiliations. The University asks each student, when he matriculates, to indicate on his card the church connection he prefers. A representative of each of the large communions in the city is on the staff of the association, with the duty of looking after the students of his particular group. Our own representative, the Rev. John R. Hart, Jr., gives his whole time to the care of the students, nearly 600 in number, who have enrolled themselves as connected with the Episcopal Church. He brought to confirmation last year twenty-five men, and has succeeded in bringing under the influence of the churches in the neighborhood of the campus a considerable and yearly increasing number of these young men. A committee of interested Churchmen last year raised about $900 to meet the expenses of the work, and there seems to be no limit to its possibilities.

At Drexel Institute no figures are available to show the number of students who belong to the Episcopal Church, but the authorities make an effort to see that the young men and young women who come from out of the city are encouraged to attend church, and co-operate in a very cordial way in every effort for their spiritual care.

The problem of the medical colleges is very difficult, but may be simplified, since two of the largest of them have become affiliated with the University. No plan has yet been made for reaching and shepherding the students of the art schools. If it should become possible to have attached to the staff of the City Mission, or of the new Diocesan Church, if that should become a reality, someone whose business it should be to care for these institutions, a great step in advance would have been made.

At Bryn Mawr College almost one-fourth of the students are Church girls, and our group includes many of the leaders in the religious life of the institution. The local parishes, both at Bryn Mawr and at Rosemont, are interested in ministering to the students, and recently a series of gatherings at the Bishop's house, of the students connected with the Church has been begun, with the purpose of planning for such activities as may increase and strengthen the hold of the Church upon our own members in the college.

All this, of course, is tentative and experimental, and may be made vastly more effective with wider knowledge and more general interest on the part of the diocese. One can think of few more vital ministries than that which endeavors to touch and stimulate to higher standards of living and deeper spiritual life, this stream of the picked youth of our land that passes through the diocese year by year, and then is borne away to many and scattered fields of activity, to become a part of the fabric of the nation for generations to come.

THE SUNDAY-SCHOOLS OF THE PROVINCE OF WASHINGTON: THEIR CONDITION AND NEEDS

By the Rev. Stewart U. Mitman, Ph.D.
Field Secretary for Sunday-schools,
Province of Washington

In outlining the conditions and the possibilities of the Sunday-schools of the Province of Washington, attention ought first of all be called to the importance of our field with reference to the whole. It is not always remembered that *nearly one-third of the Sunday-school strength of the entire Church lies within the limits of the twelve dioceses comprising our territory; and that for years it has given one-third or more of the entire Lenten Offering for Missions.* It is therefore not for the reason that the Province of Washington is weak that a line of advance is suggested in this article; but because it is strong already, and because strong, capable of vast growth and expansion.

Progress is the result of organization; and organization is nothing more than the efficient correlation of parts in a living whole. The value of organization recognized in every department of human endeavor, is especially seen in the development of Sunday-school work under the stimulus and leadership of the American Sunday-school Union, during the first seventy-five years of the nineteenth century; and the achievements of this organization ought to spur us on—who have not materially gained from that movement, because not particularly interested in it—to do for ourselves the same kind of work in our respective fields. As early as 1839 under the direction of this organization a crusade was inaugurated to establish within two years a Sunday-school in every destitute community in the Mississippi Valley. At the end of that time seventy-eight missionaries of the Union had established 2,867 schools; and within three years there were found in that territory 20,000 teachers, while 30,000 young men and women became members of the Church of Christ as a result of the campaign. But more important than the mere establishment of Sunday-schools is the fact that in nearly every case these schools became the nuclei of Christian congregations; and the preponderating influence of some of the denominations in that territory today may be directly traced to the pioneer work of the American Sunday-school Union.

At first glance it might appear that there is no particular need for a movement looking toward educational extension in the Province of Washington; because in the eastern section of our country the field seems to have been sufficiently covered. And yet a more intimate acquaintance with the Province of Washington dispels this illusion. It is true that territorially our province occupies the states on the Atlantic Seaboard, the most populous and highly-developed region in the United States, with the possible exception of New England. But even here there is abundant room for extensive growth. There are vast fields in some of our dioceses which are as yet barely touched; and in which Sunday-school work through help given by the Sunday-school forces of the province to the dioceses in question would pay immediate and large dividends.

The region of Southwest Virginia is a case in point. Here is a field comprising the nine counties of the state, extending southwestward between the borders of Tennessee and Kentucky in which as yet there is little Sunday-school work; partly for the reason that workers are not available to carry it forward. There are an archdeacon and an assistant besides a few devoted women who are trying to minister to a parish embracing nine counties, and extending for a distance of two hundred miles. The task confronting priests and workers in this region is appalling; and with a rapidly increasing population the need for the immediate founding of Sunday-schools is most pressing. Here is an opportunity for the Church to do a work for a region which in fifty years will be as populous as it is rich in natural resources such as the American Sunday-school Union did for the Mississippi Valley seventy-five years ago; with the assured result that every worker put into the field today will mean twenty-five workers as the product of the field twenty-five years hence.

Nor is Southwest Virginia the only instance of the kind within our bounds. There are a number of other regions almost equally undermanned. West Virginia tries to cover a seventy-five mile long territory with one man. There are whole counties—*even in Pennsylvania*—in which the Church is not known; and as long as these conditions continue the religious educational forces of the dioceses and the provinces are challenged by the problem. An advance in Sunday-school extension is one of the pressing needs of our field; and every year's delay means future loss to the Church.

To those who have watched the development of the Adult Bible-class movement its progress has been little short of astounding. Classes of five thousand and even greater are reported in some instances; and the Adult Class has become in many places the parish engaged in the study of the Word of God. Now with all allowances made for the proper intellectual feeding of such vast multitudes, the fact remains that we have in this movement a development which is going to affect profoundly, and we believe beneficially, the parishes thus organized for study; and there is in this direction a field for extensive growth of which we have as yet availed ourselves but little. In the Province of Washington the ratio between the officers, teachers and pupils of Church Sunday-schools, and the communicants of the Church is about six to ten—that is, there are six representatives in Sunday-school to every ten communicants. *In some of the Christian bodies whose statistics are available, the Sunday-school population is equal to the Church membership.* This difference is sometimes attributed to the fact that our families are not as large, but the true explanation is found in the fact that among the denominations the adult participates to a much greater extent than is the rule among us, in its educational activities. We need a positive and well-directed movement which shall bring into our educational work the large proportion of the adult membership of our parishes. So far we have failed to accomplish it; and as long as we are held by the old idea that "the Sunday-school is for the children" we shall probably make little progress in this direction; but when we get the new, and the better view—that the Sunday-school is the educational arm of the parish, and plan for the soul-needs of all ages of learners, our difficulties will disappear, and our progress will be rapid.

But there is an equal opportunity for the *intensive* development of the educational work of the Province of Washington, as for its *extensive* spread.

In education it is, after all, quality that counts, rather than the quantity or the extent of teaching. There is much teaching—even in regions like that of Southwest Virginia, but much of it is misguided, and some of it even positively harmful to the spiritual life of those receiving it. Whether we agree or not, the fact remains that education rests upon an entirely different basis from that of even thirty years ago. We can no longer ignore the findings of psychology and pedagogy as they relate to the teaching art; and it is undisputed that hitherto our schools have not been real schools, and our materials and our methods of teaching have not been adequate to the demand made upon them. There is nothing inherent in the matter of an education in religion which should keep it from becoming the most interesting and absorbing subject of human study; but the wonderful beauty and interest of the Bible, the heroism of the saints and martyrs, the trials and triumphs of the missionary cause—how unattractive these have been made in the hands of well-meaning but unskilled teachers! The time has come when good intentions, or the existence of an imperative need will not be deemed sufficient reasons for the exercise of the teaching function.

Hence one of the outstanding needs of the province is better teaching. We face the problem of training boys and girls for life during the next fifty or more years. What the Nation and the Church then will be, we are today determining. We are preparing the communicants, the parents, the citizens, even the bishops, priests and deacons of the next genera-

tion. In our educational work we must keep before us three important factors if we would even measurably discharge this weighty responsibility, imposed upon us by the state on the one hand, and the indifference of parents on the other. We must first of all have something definite to teach, and it must be definitely taught. The time has gone by when to know the Creed, the Lord's Prayer and the Commandments can be regarded as a sufficient preparation for the duties of the Christian life, or when the assumption that because a child has grown up in the Sunday-school he is "sufficiently" instructed. We must, secondly, see to it that the knowledge gained has opportunity to be transmuted into life. "No impression without expression" is an approved axiom of education; and it ought to be definitely known by the teacher that when the class say the Commandments, they at the same time need to be guided in the practice of them. And, finally, since knowledge is not sought for its own sake, but merely as a guide and inspiration to right action it ought to become the definite aim of our teaching to lead all our pupils into the growth of the Christian character.

Such a program of intensive cultivation will bring results in loyalty to the truth of God, and in loyalty to God's Church as yet beyond our powers of conception; and the Church will reap immediate and positive results from its adoption. So far from our work of religious education in the Province of Washington having no opportunity for an extensive growth and an intensive enrichment we have in fact hardly begun to take possession of our field. But there are indications from all quarters of this great province which show that already the new spirit is at work, manifesting itself in a movement which shall be rich with blessing to the Church for all time.

THE PUBLIC SCHOOLS AND RELIGIOUS EDUCATION

By the Rev. L. C. Washburn, D.D.

Not the least important field for more effective Christian service is included under the department of Public and Secondary Schools. The very magnitude of our responsibility here, both from the view-point of numbers and also of the delicacy of the issues involved, is such that we are in danger of getting no further than the customary debate on this vital matter. The American public school system is an immense agency of immeasurable value, and its challenge to the Christian Church is unmistakable and imperative. Of the various experiments inaugurated in recent years for supplementing the work done in them and bringing religion to the youth of the land, the plan worked out in the town of Gary, Illinois, for a system of week-day Biblical instruction has won widespread and favorable attention. A slightly different system for accomplishing the desired result has been developed in the schools of North Dakota. The deep concern for accomplishing something practical and immediate led to the establishment and endowment of the Character Development League, a movement to be reckoned with by those who realize the urgent need for the inculcation of morality in our youth.

Under the auspices of our Educational Board in New York a suggestive effort is being made to test the adaptability of the Gary plan in the metropolis; and a Demonstration School has been started in one of our parishes strategically located for the purpose.

The large number of secondary classes for boys and girls throughout the country presents a somewhat different and yet equally important problem to those who are concerned to keep Christianity a vital force in the coming years.

Locally the Diocesan Board of Religious Education has recently appointed a capable committee to make a survey of both the public and private schools in and about Philadelphia, for the purpose of better understanding just what influences of a religious character are operative, that we may the more effectively and sympathetically devise and set a going agencies that will aid in accomplishing the desired results. Representatives of the various evangelical bodies are getting together to test the sentiments and resources of their various constituencies in the hope of attacking this vast duty unitedly. There is a confident hope that our clergy and laity will rouse themselves to give every encouragement to the purpose and plans of the Board on this line, as they may be unfolded in the near future.

RELIGIOUS EDUCATION SERVICE

Under the auspices of the Diocesan Board of Religious Education, a service was held in St. James' Church, Twenty-second and Walnut Streets, on Sunday, November 19th, at 4.00 p. m. A good congregation was present, but it is very much to be wished that many more people had heard the striking address of the Rev. Lyman P. Powell, D.D., president of Hobart College. Certainly those who were present must have felt that the service and the address marked a distinct forward step for educational work in this diocese, and quickened in many minds the sense of the real and practical importance of the subject. A short digest of Dr. Powell's address is as follows:

The Educated Christian

To find the truly educated or the truly Christian requires an optimistic method of approach. No one can find the educated Christian who thinks the good old days are gone. These, in fact, are the best days the world has ever known. The Bible was never so earnestly studied in colleges and universities as it is today, nor have efforts hitherto been so efficient in promoting Christian living.

In fact, there is some reason to believe the educated world is turning back to Christianity. The Great War has made men more religious. A few years ago Mr. H. G. Wells was escorting God to the ultimate confines of intelligence and giving Him His passports with many an expression of extreme regret. In his latest story of Mr. Britling Mr. Wells is engaged in the more commendable action of bringing God back where He belongs. Ten years ago Mr. Bernard Shaw was cited by college students as a kind of final blast against the Christian view. Now, though Mr. Shaw with his sublime ogotism is inclined to give himself first place in the universe, he says, "I am ready to admit after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery than the one which would have been found by Christ's will if he had undertaken the work of a modern practical statesman." But what must the educated Christian in this day believe concerning Jesus Christ?

I am going back of all definition. I believe the Christ of the Christian creeds is the Christ for this age as for every other age, but I know too that we must try in this age to understand the point of view of our creed makers. We must know what they were really trying to express in language sometimes archaic but perhaps as accurate as any we could use today.

We know little about man except as he seems his life long to be surrounded by mystery and to suffer pain and to know temptation. We know little too of God. And yet we know that God knows everything; that God can do everything; and that God is love ineffable. Philosophy, science, human experience all prove this.

The difficulty some have in trying to find out how Jesus can be God and man at the same time is this. Was Jesus omniscient? Was Jesus omnipotent? Was He all loving? If He was omniscient then how could he enter into man's experience of mystery? If He was omnipotent then how could he know the handicap of frustrated effort? And yet as you read the four Gospels you seem to see a man who knew all things, and could do all things. But it was this same Jesus Who said that no one knew all things except the Father, and perhaps in reading our New Testament we sometimes confuse extraordinary insight with omniscience. Men have spoken of the omniptence of Jesus, and yet he disavowed omnipotence. "I can of my own self do nothing," He once said. His habit was to seek the special power for the occasion, and He promised that we should have power as important if we profited by His example. The chief concern of Jesus was

to make men realize that to human beings insight is more important than knowing it all, the power prayer gives more significant than the omnipotence which the scientist describes as energy inexhaustible.

Furthermore, when Jesus took on Himself the form of man he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself." If that passage means anything it means that when Jesus came in the flesh He left something behind; and yet the Nicene Creed tells us that he was "God of God, Light of Light, Very God of Very God; Begotten not made; Being of one substance with the Father." And I believe the Nicene Creed.

Now what can this mean to the educated Christian except that what became incarnate in the person of the Man of Nazareth was not what we like to call omniscience and omnipotence in any technical or theological sense, but the love of God. He came to earth not to reveal to man the head or hand of God, except for man's own good, but the heart of God. The best thing about God as about man is his heart. We know a man is right when we say his heart is right. Before Jesus came man had hoped that it is better to walk by faith than sight. Jesus came, and now man knows it is. Man had hoped before that there was some discipline in pain. Jesus came, and now man knows there is. Man had hoped before that love is mightier than sin. Now with the life of Jesus at the heart of the world he knows it is. A simple carpenter of Nazareth into whose personality was packed the very essence of the love of God, Who was in fact God Himself, has settled for all time the question of the Incarnation. He has placed Himself midway between man and God, perfect man and perfect God, leading man to God, and God to man, and gathering up into His own personality the essentials of God and the essentials of man.

This, as I take it, is what the creeds have tried to make clear to the world. It can never be made more evident than the creeds have made it. The educated Christian will waste no more time in technical controversy when he finds that all the Church expects of him is to believe that Jesus was the perfect revelation of the inmost nature of God, which St. John once described as Love. Anxious about many things, I am not anxious about the place of Jesus Christ in human history, in human life. He is the same yesterday, today and forever.

"Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go;
But our human needs, they will not alter,
Christ no after age shall ere outgrow."

THE CHURCH AS A SPONSOR

By the Rev. Phillips E. Osgood

Some say that Sunday-schools exist only because the system of individual sponsors-in-baptism has failed. Of course this is not so. Too frequently, to be sure, the promises made by a godparent are taken so lightly that the customary baby-spoon seems to release from all further obligation; and sometimes the parent feels that religious instruction is just as much to be delegated to others as instruction in the 'three R's.' The Sunday-school then becomes residuary legatee of things undone. Yet even if parental and godparental nurture were ideal there would remain an essential task for the Sunday-school. The Church is not made of separated individuals. The Church has a fused and corporate Life. This Life takes sponsorship seriously in the things of itself. Even the ideally home-nurtured youngster must be taught "togetherness" by contact with it and participation in it. The Church must always train the growing boy and girl in something more than character; there must be training in the use of character.

The Diocese of Pennsylvania had a large part in calling the attention of the Church to the fact that religious education, particularly through the Sunday-school, is not a side issue but a major duty. With the help of two or three other Dioceses the Church has awakened to the waste and danger to itself in any hand-to-mouth *laissez faire*. "From generation to generation" has become a compelling motto almost everywhere. The General Board of Religious Education, so abundantly justifying all hopes of it in the various departments of its unified work, was born of such Sunday-school interests as were and are almost a matter of course with us now in this Diocese.

There is freshening interest in the Sunday-school today. It is being born again. Its new vigor is related to the new vigor in all the educational world. Educational methods are in transition because education itself is attempting larger things. Whether secular educators recognize it or not, the religious nurture which was cast out of the shool door by legal necessity has come back through the window of deeper idealism. Education can never again be the mere giving of information; it is now consciously the nurture of personality and the dedication of it to service, which is religion, and the intention of Christianity. "Teaching" may yet become a disused word and "training" entirely supplant it. The change of effort is to a crescendo of participation in the birthright of life. Froebel, Madame Montessori, the Gary system and such—these are but waves of the advancing tide. Our own General Board of Religious Education starts a significant wave of that tide of which the curling edge is the just issued "Christian Nurture Course." For we all recognize by now that this is not "just another series of lessons;" it is the first of all complete expression of a larger conviction in religious education.

None of us can be oblivious of the accusation brought by the "man on the street" that the Church is not the molding power in the life of the world she should be. Christianity as an organized force is not pro rata doing as much for the changing of society as in the Apostolic days, he says. We are theorists, emotionalists, lacking a social conscience! Of course he overstates, and beyond a doubt he misjudges when he ascribes lack of desire to help our neighbor. But there is just this bit of footing, is there not, for his charge, that we (all of us, one hopes) *want* to help, but we just do not know how to begin in anything but individualistic ways. We take refuge in prayer! Now if our children can be trained in Christian service, from the time they begin to think at all, by the time they get to be our age, with the running start they will have, will they not go forward, beginning their adult service with skill and the transforming might that is the evidence of prayers plus training? It is this admission to the birthright of Redemption that our communion does not believe can be left to chance and individual readiness by and by. There must be continual experience of its satisfaction to draw the maturing character on and on into happier and richer sacrifice. No Kindergarten baby is too young to know that Christianity is a call to self-contribution. The Sunday-school must ask at the end of every lesson, "And therefore?" Then it must guide the amateur will to serve between the Scylla of emotionalism and the Charybdis of "judicial callousness" into a real Christhood in Christ for the new generation.

The training of the child falls into five correlated lines. One says to the questioning lad or lass, "You are here in Sunday-school to find out what you are going to do in the Church when tomorrow we of this generation put it in your hands and step aside. The future is yours, and the Church can be your lever to make history. We have something in our lives which has meant so much to us that we believe, better used, it can bring the Kingdom of God and bring it soon:

"Your training has a basis of *fact*. Call it lessons if you prefer. It is information, but the facts are not dead and done for; they are *live* facts. Every one of them can be lived by you and me. We are not taking you on a sight-seeing automobile trip through things that have happened, which you can look at and then pass by unmoved. The facts we have been given by the Church, which we pass on to you, are facts that invite you into their living companionship, until your friendship with them is so intimate that you cannot tell where they leave off and you begin. Facts give you a push in a certain direction. Such facts as these are a command gladly to be obeyed."

"That is not quite like 'lessons.' Neither is the remembering of fine words that the Church treasures for what life they have held and can hold. Words are like an empty measure. You can fill them with your best self if you will. Only so are they honest. If you will put yourself inside these words, you will discover how they shape you. Do not take them 'in vain!' Memory work is only a first step of the life to be tasted."

"Our Church is not just the people you see of it. They are living together the life that *is* the real Church. That life is going to be strength in you soon. You will live it. And the Life that is the real Church has certain ways of expressing itself. Its customs are words, its symbols are words, its sacraments *the* Word! You will want to understand the heart of it all; learn the words and fill them with your own best self. Be loyal to your Church and learn its utterance of Life!"

"You have been taught to say your prayers. Have you been trained to pray? Let us show you the secret! Prayer puts you wherever you want to be! You can be inside the life of a sick boy, battling against pain and disease for his health. You can be inside the conscience of some one who is fighting the evil that whispers deceit. You can be out in China or up in Alaska, helping those who are the helpers of peoples. You can be wherever Christ comes if you are living in His Life! Learn to share more and more the Life that is prayer."

"You can begin now to serve, you see! Your money is your own to spend and you can say what you want done with your offerings. You will naturally give to this parish that does so much for you. You are a part of it already; your money will help it because it carries you into the work, —your helpfulness will do even more. Find out what a youngster can do! You'll be surprised! Then you will want to help in your city. Your city is doing all that it can to give you its best life. Give the city something of yours! Money will carry you wherever you want to help. The amount doesn't count so much as what it means of your caring. You'll want to help in the Diocese, too. Help build up new parishes, for instance, where they are badly needed. Put yourself into the life of the Diocese. Serve the whole Church. Help the missions here in the nation. Put yourself into the life that is holding out a helping hand to the Indians, the Esquimaux, the Mountain White, the Filipino or Moro! *Your mite box is a Might Box.* Your letters to that orphan in the Indian school are a magic carpet! What the missionaries are doing you too are in if you will to be. Go clear to the ends of the earth. Nothing can stop your life-sending. Serve wherever your heart goes. We will try to show you the way."

Does it sound too idealistic? Can the Church make effective such a plan of gradual impartation of its whole heritage? Why not? Methods, expedients, lesson courses, organization, model-work; mystery plays, font rolls, Sunday-school choirs, secretarial blanks; Children's Communions, Lenten lessons and services, teacher training classes; Diocesan, Provincial and General Boards; Junior Auxiliary, Boy Scouts, Girls' Friendly Candidates, Camp Fire Girls, Knights of King Arthur; Christmas giving trees, Easter plants, Graduation exhibits; Confirmation classes, Hospital visits; class treasuries, class prayers and school prayers; teachers' meetings, ushering, altar flowers, vacation schools; all these are only derived from largest intention and fundamental conviction. The Church is overwhelmingly on the side of such a self-dedication. The Church of tomorrow must be inspired *and* trained. Nothing less than the whole scope of religious nurture will suffice for our children. The sponsor generation comes happily, reverently to the next generation, in whom it recognizes something Messianic, and says, "All that I have is thine!"

CHURCH TRAINING AND DEACONESS HOUSE

In spite of the many good friends of the Church Training and Deaconess House, it will not be amiss, before showing what it is doing for religious education in the diocese, to define exactly what this institution is, for the title is misleading and the many people who do not know the House, and some who do, think it is a community house for deaconesses. So the first point to be understood is that it is a training school for deaconesses, missionaries, parish workers and church social workers. The residents of the House are all undergraduates, except the head deaconess and the housemother.

The school is doing several things for religious education in the diocese, and out of it, and is ready to do more.

First, let us see what the graduates are doing. In Philadelphia and the neighborhood, there are twenty-one graduates of the school; of whom three are heads of settlements, nine are parish workers or missionaries, one is in a day nursery, three are in the Midnight Mission and several in other work. They are nearly all actively and successfully engaged in Church teaching; some are training other teachers, some are acting as superintendents of Sunday-schools, or have Sunday-school classes, or are giving instruction during the week to clubs or women's auxiliaries or junior auxiliaries or other groups of various kinds, in Bible study, mission study or other kinds of religious instruction. Most of them are doing several of these things.

Each one of the sixteen students at present in the House has a Sunday-school class, and they are trained to teach, how to prepare their lessons, what material to use, and to find helps in teaching and in making vivid the lessons.

The students are trained for this work by a corps of instructors, each of whom is a master in his or her topic. It is understood that a broad and deep foundation must be laid before one can teach, and there are, therefore, classes with practically the same lectures and text-books, and somewhat the same faculty as the Divinity School, and the mind is stored with Old and New Testament history, elementary and advanced study of the Prayer Book, and of theology, and the study of ancient and modern Church history and the history of missions. Besides these there are courses bearing directly upon religious teaching, the psychology of teaching, religious pedagogy, and normal mission study. So that a graduate of the School is furnished first and beyond all things for Church teaching. And as it is the modern axiom and ancient experience that religion must be caught rather than taught, the atmosphere of the House is charged with prayer, and by precept and example, and the daily chapel services, the spiritual life is quickened.

Besides the work done by the students and graduates of the School to further religious education, the House is making its contribution to religious education in the diocese by a number of courses of lectures which are offered to the general public. These are given without any fee, and it is the desire of the authorities of the institution that women in Philadelphia and the whole diocese should avail themselves of them freely. The only courses which are not open to the public are the ones in which a small group is essential to the efficiency of this particular course. It is possible for a non-resident of the school to take practically the entire intellectual course, and a certificate is offered to those who have completed this work. This was part of the original plan of the founders of the House to help those who are doing Sunday-school work or other teaching, to do it better, and to develop the religious intelligence of those who avail themselves of this opportunity.

The courses open to the public are:

Monday, 10–11 A. M. Catholic Epistles. The Rev. Francis M. Tait.

Tuesday, 10–11 A. M. History of the Prayer Book. The Rev. L. M. Robinson, S.T.D.
Old Testament Prophets. The Rev. Robert Johnston, D.D.

Tuesday, 11–12 A. M. Church Polity and Collects. The Rev. L. M. Robinson, S.T.D.
Old Testament History. The Rev. Robert Johnson, D.D.

Wednesday, 10–11 A. M. The Acts and Romans. The Rev. George L. Richardson.

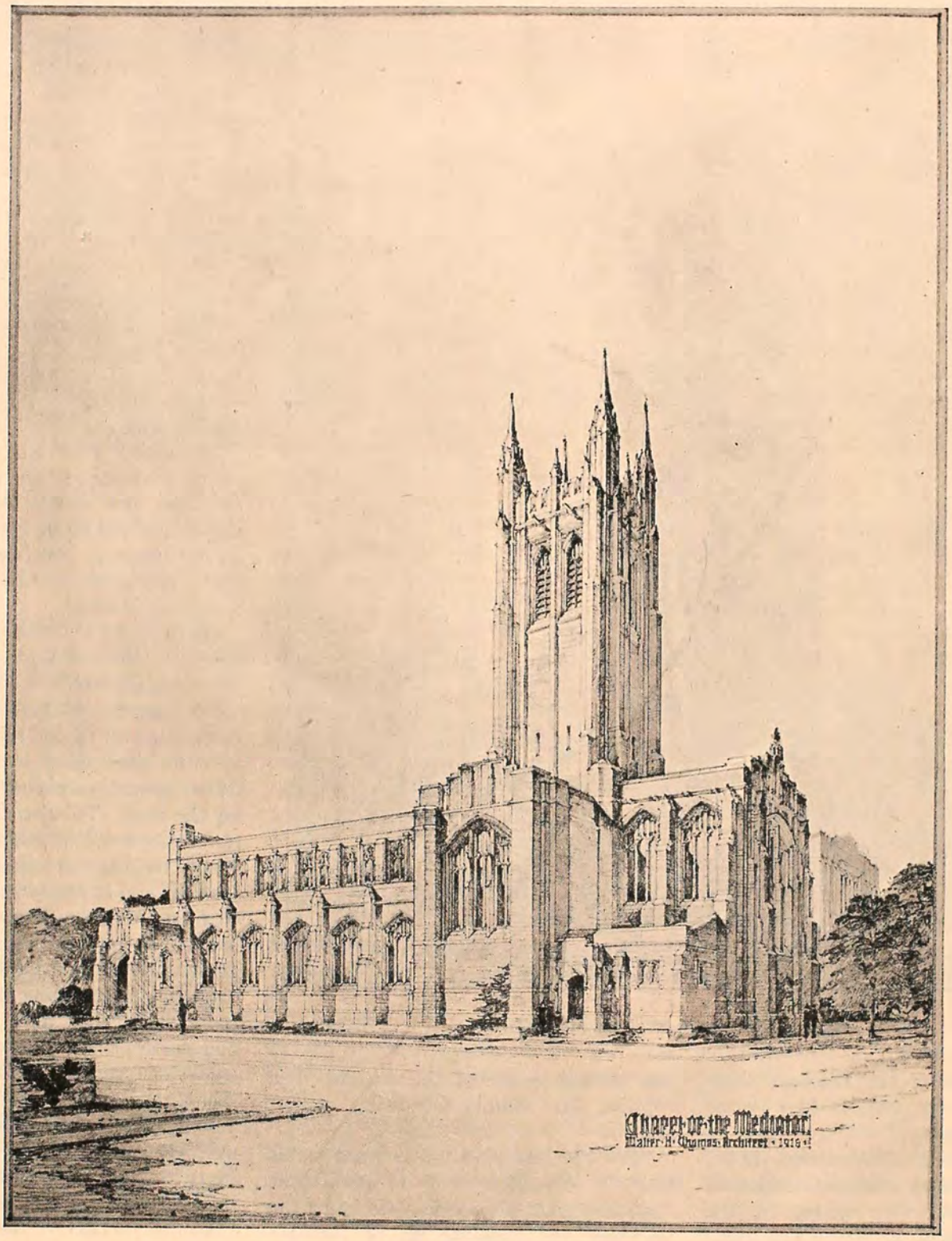
Wednesday, 11–12 A. M. Pauline Epistles. The Rev. George L. Richardson.

Wednesday, 2–3 P. M. The Creeds. The Rev. George C. Foley, D.D.

Thursday, 10–11 A. M. The Gospels. The Rev. J. De Wolf Perry, D.D.
Anglican Church History. The Rev. Henry M. Medary.

Thursday, 11–12 A. M. New Testament Use of the Old. The Rev. J. De Wolf Perry, D.D.
Ancient Church History. The Rev. Henry M. Medary.

The above courses begin October 5, 1916, and continue through the winter. Apply to Deaconess Carter, 708 Spruce Street, before the hour of any lecture.



THE CHAPEL OF THE MEDIATOR

(George C. Thomas Memorial)

Fifty-first and Spruce Streets, Philadelphia

By George Herbert Toop

The history of the Chapel of the Mediator is really the history of three churches.

First. The Church of the Mediator, Nineteenth and Lombard Streets.

Second. The Church of the Reconciliation, Fifty-first and Spruce Streets.

Third. The Chapel of the Mediator (of the Parish of the Holy Apostles), Fifty-first and Spruce Streets; created by the union of the churches of the Mediator and the Reconciliation.

They must be taken up in the order named to get the record clear.

I

The Church of the Mediator

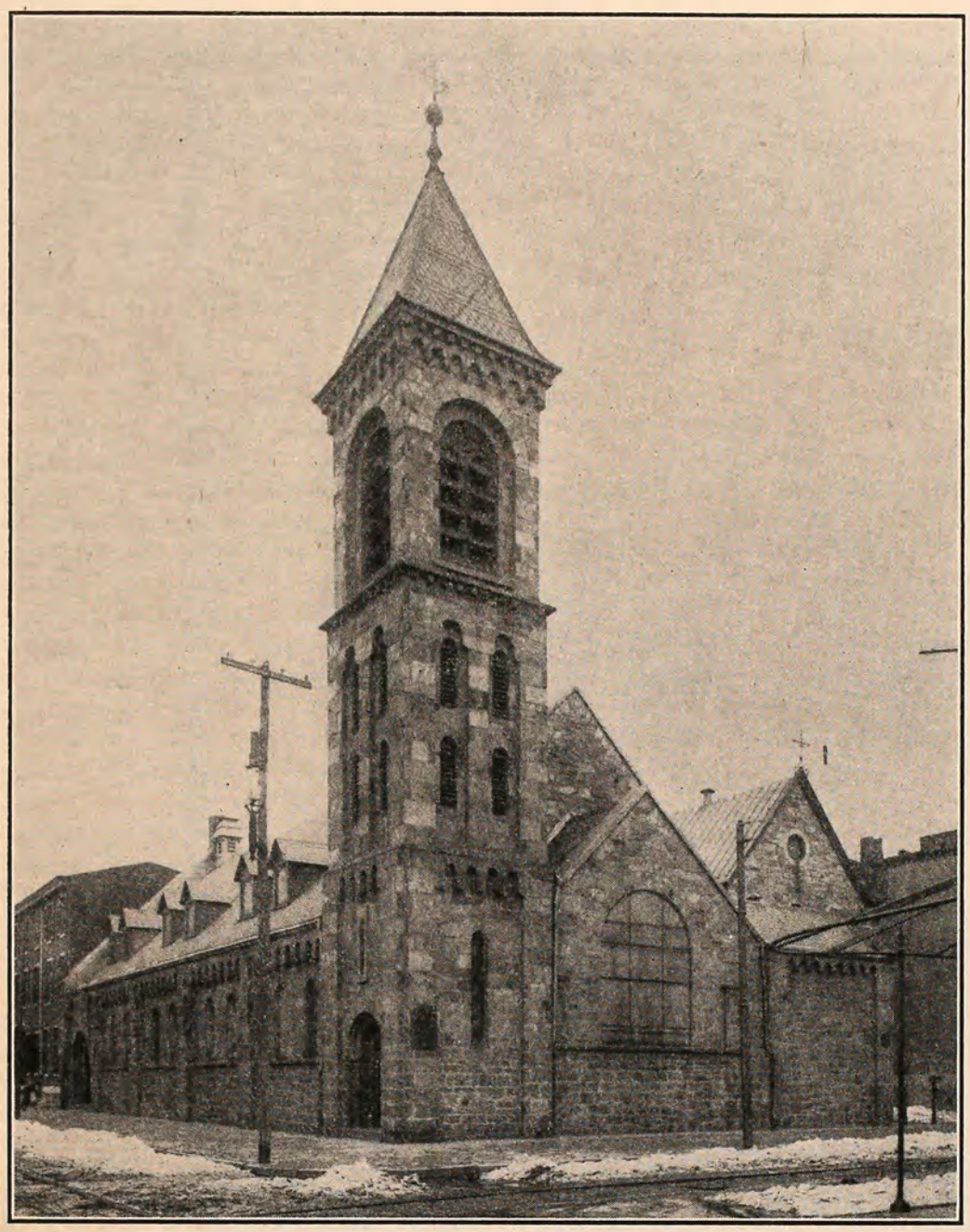
Nineteenth and Lombard Streets

Mr. Lemuel Coffin with certain members of St. Andrew's and Epiphany churches associated themselves late in the year 1846 or early in 1847 for the purpose of beginning a new church work in South Philadelphia.

In the office of a lumber yard, at the corner of Seventeenth and Spruce Streets, a Sunday-school was started which, beginning with twelve scholars, in a few weeks numbered more than a hundred.

On February 17, 1847, the Rev. Samuel A. Clark, of the Diocese of Massachusetts, was invited to take charge of the work.

Evening services were held, the vestrymen bringing "candles in their pockets" to light the room. Two months later a large room at Twentieth and Hand (now Addison) Streets was secured and here, for about two months, Mr. Clark preached and administered the Sacraments, and then retired from the field. For seven months following no services were held, and then were resumed by the Rev. John A. Vaughan, D.D., on January 23, 1848.



THE OLD CHURCH OF THE MEDIATOR

In the *Journal* of the Diocesan Convention of 1848 (p. 31), Bishop Potter said in his address:

"The Rev. John A. Vaughan, D.D., has taken temporary charge of a mission, established, some time since, in the southwestern part of this city, which seems to promise much good."

Dr. Vaughan, himself, stated substantially in his Report to the Convention (*Journal*, p. 107):

"In January I took charge of an infant parish, organized previously as the Church of the Mediator, in the southwest part of the city. Here I found a flourishing Sunday-school of more than one hundred scholars (then in existence one year), and since continued with increasing interest. An evening service had been sustained for a few weeks, nearly a year before, but had ceased when the pastor, Rev. S. A. Clark, retired from the diocese. An afternoon service was commenced on the 23d of January, and has been continued without interruption."

In May, 1848, at a meeting held in the vestry room of St. Luke's Church, a charter of incorporation of the Church of the Mediator having been obtained (p. 49 *Journal* of 1848), Dr. Vaughan was elected rector of the parish. His nephew, Mr. Harold Goodwin, says of him:

"For the last twenty-five years of his life, Dr. Vaughan held no permanent cure, but gave his services freely to the founding and building up of Sunday-schools and mission churches in different parts of the city, being also Professor of Pastoral Care in the Divinity School. He contributed time, labor and his own money, and raised other moneys among his friends, to build the Church of the Mediator at Nineteenth and Lombard Streets."

At his death, his friends placed a marble tablet to his memory in the east wall of the church, bearing the following inscription:

SACRED TO THE MEMORY
OF THE
REV. JOHN A. VAUGHAN, D.D.,
FIRST RECTOR OF THIS CHURCH,
BORN OCT. 13, 1795
DIED JUNE 5, 1865

"He was a good man, and full of the Holy Ghost, and of faith."—*Acts xi : 24.*

VIRTUTE VIXIT—MEMORIA VIVIT—
GLORIA VIVET

With great zeal Dr. Vaughan set himself to the task of building up the new church. In less than five months he had secured a plot of ground at Nineteenth and Lombard Streets, at a cost of $2,400, $2,000 of which he advanced as a loan, without interest, and which he subsequently gave to the parish. Upon this plot there was erected a Sunday-school building, which was first occupied in February, 1849. Plans were quickly laid for a church, with Mr. Edward Gardiner as architect. On July 30, 1849, the corner-stone was laid by the Rt. Rev. Alonzo Potter, D.D., Bishop of the Diocese.

At a vestry meeting held November 4, 1850, it was—

"*Resolved*, That the salary of the rector shall be $2.50 weekly, to date from the first of last October, and that the sum of $35.00 be given him for extra services prior to that time."

Dr. Vaughan fortunately had other sources of income!

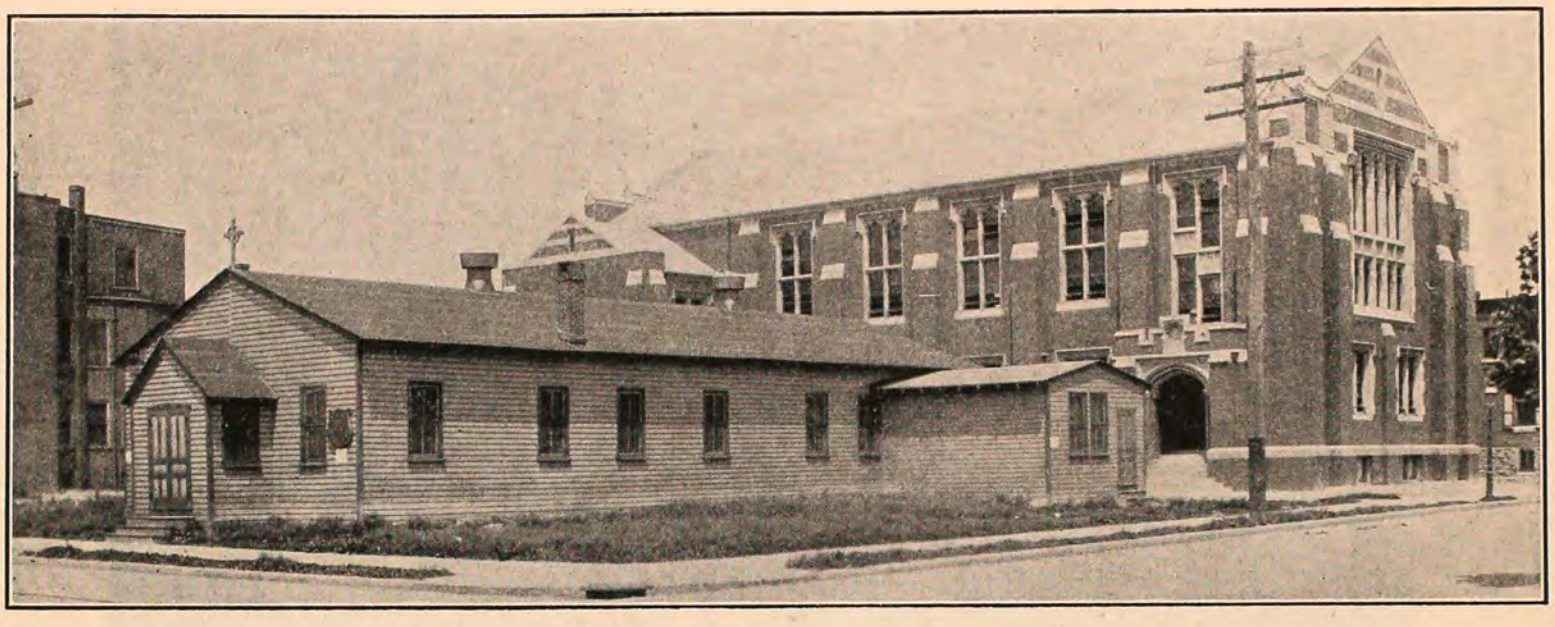
On April 5, 1851, the church was consecrated by Bishop Potter. On May 5th Dr. Vaughan resigned as rector.

Of him one of his successors in the rectorship of the Mediator said: "He had the hard labor of breaking up the fallow ground, preparing the soil and sowing the seed. To others he left the easier, pleasanter work of gathering in the harvest. He dug the foundation and reared the pile, and left to others the sweet labor of filling the temple with the fragrant incense of holy prayer and praise. He planted the vineyard and left it to others to gather the hanging clusters. He preferred the labor and toil to the recompense."

He was succeeded in the rectorship by the Rev. William W. Arnett, D.D., on July 1, 1851, who continued in his office until February, 1853. Rev. G. Lewis Platt, S.T.D., took charge of the parish the following May and served until December, 1855. Rev. William W. Spear, D.D., accepted a call in June, 1856, and remained until July 1, 1859.

On February 27, 1860, the Rev. Samuel E. Appleton, D.D., rector of St. Paul's Church, Columbia, Pa., was elected rector, continued as such for forty-one years, and was rector emeritus after that until his death. To him more than any other, under God, was due, perhaps, the success of the Church of the Mediator. To him certainly is to be attributed the upbuilding of the congregation in love and devotion. He was a devoted pastor and shepherd, greatly beloved by his people.

One of his former parishioners, Mr. James Flood, said recently to the writer: "The people of the Mediator still feel themselves bound, one to the other, in the common bond of their old pastor's love." And another, Dr. J. J. Nelson added: "Though living far away from the neighborhood of the church, I sometimes go to sit in my old pew, in the old church,



CHURCH OF THE RECONCILIATION

to dwell in thought upon the old scenes and to feel afresh the influence of my old pastor upon me."

Mr. Francis A. Lewis says: "My father was warden and superintendent of the Sunday-school during almost all the years of Dr. Appleton's rectorship. They worked hand in hand and saw each other almost every day. In fact the Church of the Mediator was the chief interest in both of their lives.

Dr. Appleton's strong points were his devotion to his work and his interest in and sympathy with his people. He spent almost all his time in going in and out among them. He knew every member of his large congregation by name, and in all my years in the parish I never heard any man, woman or child speak of him other than in terms of appreciation."

Dr. Appleton resigned the rectorship on November 4, 1901. The neighborhood had been changing for a long time, colored people coming in, whereupon the white people sought other places of residence.

The Rev. Charles A. Ricksecker succeeded to the rectorship on November 21, 1901. The attachments formed in the long rectorship of Dr. Appleton, together with his singular sweetness of spirit, had held the parish together more than was realized. Lacking these ties, it was difficult for the new rector to keep the people together, and finally it was decided to sell and move elsewhere.

A meeting of the pew and seat renters was called by the vestry on April 17, 1905, to consider an offer made by St. Mark's Church to purchase the Church of the Mediator for $40,000. A vote resulted in 29 ballots being cast in approval of the sale and 32 against. The vestry, at a meeting held April 11, 1905, however, over-rode the wishes of the majority, on the ground that the minority represented the supporting strength of the parish, and agreed to sell the property to St. Mark's, reserving the right to remove all memorials, movable furniture, books, etc. After the sale of the property the congregation continued to worship at Nineteenth and Lombard Streets until Whitsunday, 1905.

In June, 1905, the vestry of the Mediator arranged with Bishop Mackay-Smith to take over St. Anna's Mission, at Fifty-sixth and Market Streets, with the understanding that they would be permitted to locate anywhere within a radius of four squares of that location. Mr. Ricksecker began services at St. Anna's in June, 1905, the name being changed to the Church of the Mediator. The vestry, in July, 1905, purchased a site for a new church at the southeast corner of Fifty-eighth and Chestnut Streets at a cost of $17,000.

Opposition to the location of the Church of the Mediator on the new site developed on the part of a neighboring parish.

Bishop Whitaker had been in Europe when the coadjutor had given permission to the vestry to take over St. Anna's, which the Diocesan did not oppose, but did support the neighboring parish in its opposition to the new site selected at Fifty-eighth and Chestnut Streets. He advised that the Mediator be kept at Fifty-sixth and Market Streets, which the vestry refused to do, and immediately stopped holding services there. For a time thereafter the Church of the Mediator was, like Noah's dove, without place whereon to rest its foot.

II

Church of the Reconciliation

Fifty-first and Spruce Streets.

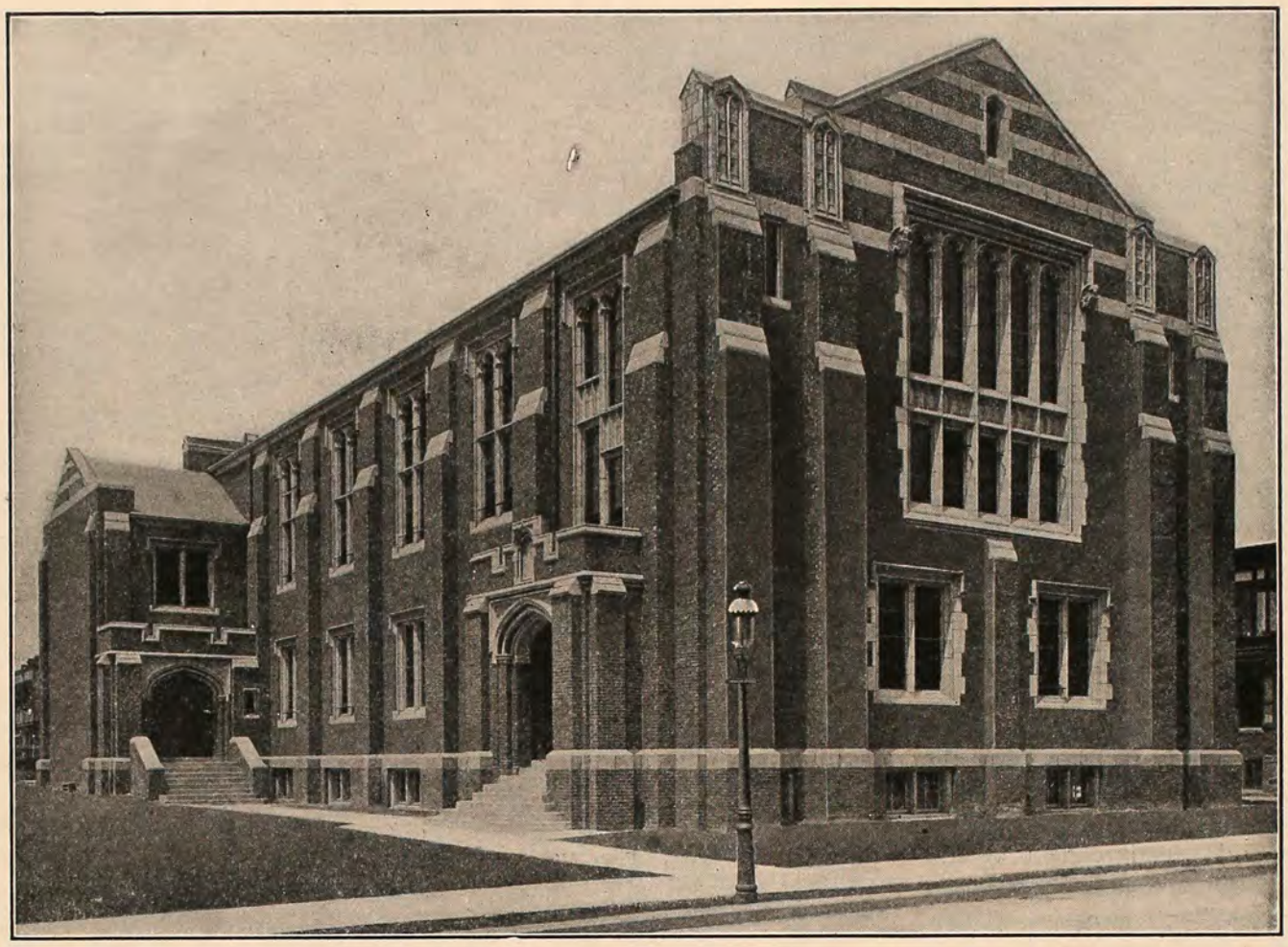
In April, 1904, the Convocation of West Philadelphia decided to begin work on a plot of ground at Fifty-first and Spruce Streets, purchased out of a fund for such purposes, provided work could begin without expense to the Convocation. The Bishop and the Dean of the Convocation brought the matter to the attention of the Rev. H. McKnight Moore, who assumed charge of the new work and the responsibility for a suitable building.

Mr. Moore himself gave the money for the new frame building, which was begun at once and finished in five weeks, June 29, 1904. In the meantime, at the suggestion of Bishop Whitaker, students of the Divinity School had made a canvass of the neigborhood to determine how many Church people lived in the vicinity. This canvass was conducted under the leadership of Mr. Charles E. Betticher, a student in the school, who later was ordained in the church which was built to answer the need the canvass of the students had established.

On the morning of June 30, 1904, the new church was opened for worship with a celebration of the Holy Communion, with Mr. Moore as celebrant and forty-one persons present. In the evening of the same day the building was formally taken possession of by the Convocation of West Philadelphia. At that service the building was full. The Dean of the Convocation presided in the absence of the Bishop. The choir of St. Mary's Church furnished the music, and there were about twenty clergy present. The Rev. H. L. Duhring, D.D., made the principal address. On the Sunday morning following the regular services and life of the new mission began. The Sunday-school was started September 18, 1904, with forty-five scholars and officers in attendance.

In October, 1905, the parish was formally organized as the Church of the Reconciliation, and admitted to union with the Convention.

During the less than three years of independent life which the parish had, Mr. Moore reported that one hundred and two persons were baptized, forty-four confirmed, two ordained to the sacred ministry in the Church, and two candidates presented by him for ordination. The Sunday-school had grown to number two hundred and sixty-five,



PARISH HOUSE OF THE CHAPEL OF THE MEDIATOR

crowding the building to the doors. The various branches of parish and diocesan activity were well under way, and the income for the last year was over $5,000. Mr. Moore gave of himself and his means generously in the upbuilding of the work. Years later, when he came to lay down the work, the loyalty of the people to him was of the staunchest and most affectionate kind The Bishop of the Diocese at his visitation to the Chapel of the Mediator, the year after Mr. Moore's leaving, said substantially, that whatever later success came was attributable to the wise foundations laid by Mr. Moore and to the spiritual influence of his character upon the lives of his people.

III

Chapel of the Mediator

Fifty-first and Spruce Streets

The order of events in the union of the churches of the Mediator and the Reconciliation to form the Chapel of the Mediator of the Parish of the Holy Apostles is as follows:

First. At a meeting of the vestry of Holy Apostles held May 13, 1905, the following motion was passed:

"WHEREAS, The property of the Church of the Mediator at Nineteenth and Lombard Streets has been sold, and it is proposed to erect a new church building in a distant portion of the city; and

"WHEREAS, The former rector of that parish, the Rev. Samuel E. Appleton, D.D., was, with the late Phillips Brooks, Bishop of Massachusetts, one of the founders of the Parish of the Holy Apostles; and

"WHEREAS, The example and influence of Dr. Appleton in this section of the city have been an important factor in building up and maintaining the spirit which has ever animated the members of the Holy Apostles; therefore,

"*Resolved*, That the vestry of the Church of the Holy Apostles hereby authorize the rector and wardens to tender to Dr. and Mrs. Appleton a cordial welcome to this parish, and that Dr. Appleton be earnestly requested to accept the position of associate rector, under such agreement as the rector and wardens in consultation with him may determine."

To this Dr. Appleton replied:

"I have received the call of the wardens and vestrymen of your church to be associate rector of the Holy Apostles. I accept the call with the earnest desire of being of service to your congregation, to your excellent rector, and to the Lord and Master whom we all love."

Second. In the latter part of May, 1905, the accounting warden of Holy Apostles, Mr. George C. Thomas, was approached by a member of the vestry of the Church of the Mediator, Mr. Joseph A. Perkins, with a tentative proposition for the union of the two parishes.

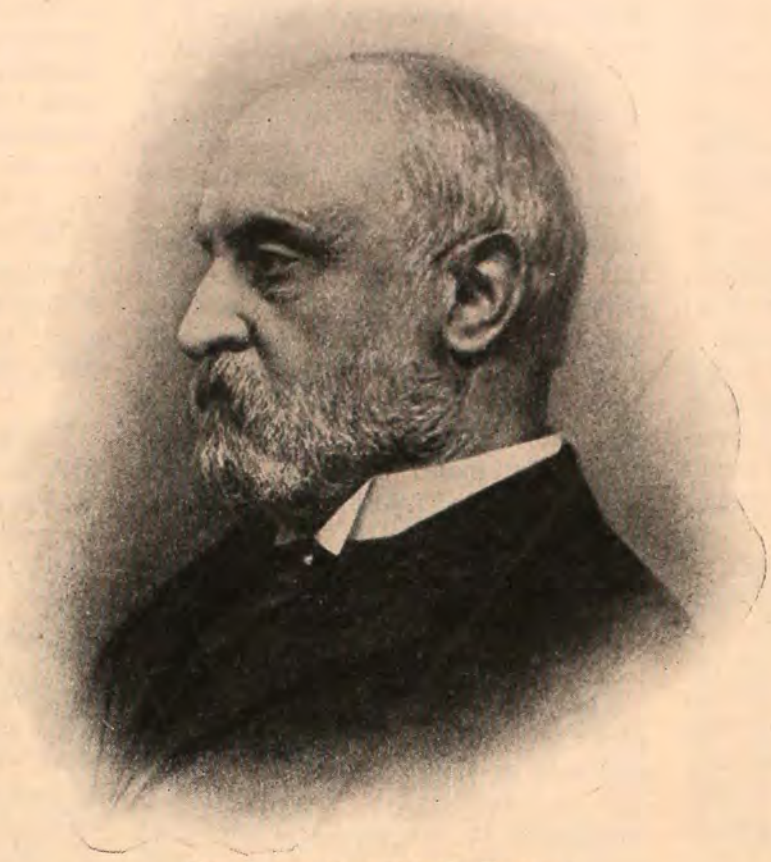
Mr. George C. Thomas asked the rector of Holy Apostles, the Rev. Nathaniel S. Thomas, to have a conference with the vestrymen of the Mediator. The rector reported to the vestry of Holy Apostles that the statement and proposal of the vestry of the Mediator was substantially as follows:

"The vestry of the Church of the Mediator have been thwarted in their efforts to locate in West Philadelphia, and are now looking about to unite with some parish or mission. Several have been suggested. Holy Apostles seems to be the logical parish with which to unite. It was founded partly by the Mediator. The rector emeritus, who was so long rector of the Church of the Mediator, is now associate rector of Holy Apostles, and the larger part of the former members of the Mediator are now identified with Holy Apostles. If Holy Apostles will agree to perpetuate the name of the Church of the Mediator in some building commensurate with the dignity and tradition of the Church of the Mediator, I have no doubt that the vestry of the Mediator will be glad to transfer all its property and responsibilities to the vestry of Holy Apostles, thus consummating in a most satisfactory way the task which had hitherto proved difficult of fulfilment."

Third. On June 1, 1905, the vestry of Holy Apostles agreed to take over all property and funds of the Church of the Mediator (less $3,000, which was to be paid to the rector of the Mediator). Holy Apostles agreed to erect a church building to be used for public services and to bear the name of the Mediator.

Fourth. On June 7th the vestry of the Mediator accepted the proposition of the vestry of Holy Apostles, subject to the approval of the Bishop and Standing Committee of the diocese.

Fifth. The approval of the Bishop and Standing Committee having been obtained, the transfer of the property took place July 18th. At the time this was



THE LATE GEORGE C. THOMAS

done the place of the vestrymen of the Church of the Mediator was taken, upon their resignation, by the members of the vestry of Holy Apostles, who thus became vestrymen of both churches. This was done in order that there might be a legal body to represent and receive legacies left to the Church of the Mediator. The vestry of Holy Apostles is to this day also the vestry of the Mediator.

Sixth. In the meantime the rector of the Church of the Reconciliation at Fifty-first and Spruce Streets had been approached with a view of ascertaining whether the vestry of that church would entertain a similar proposition, looking toward union with Holy Apostles. The rector of the Reconciliation, the Rev. H. McKnight Moore, being favorably impressed with the idea, the vestry of Holy Apostles, on June 25, 1906, passed a resolution asking the Church of the Reconciliation to turn over its property and funds to Holy Apostles, the latter agreeing to erect in West Philadelphia a suitable church, to be named the Chapel of the Mediator, and a parish plant, and to give the Reconciliation representation upon the vestry of the church.

Seventh. The vestry of the Reconciliation agreed, on June 26, 1906, to transfer its property and funds to Holy Apostles, under the conditions laid down by the latter.

Eighth. On September 12, 1906, the transfer of the Reconciliation property to Holy Apostles was formally made.

Ninth. On October 2, 1906, Mr. George C. Thomas notified the vestry of Holy Apostles that he had bought three lots to the west of the Church of the Reconciliation, to be added to the property already possessed.

Tenth. The Rev. H. McKnight Moore was formally elected vicar of the Chapel of the Mediator on October 10, 1906, although he had been steadily in charge of the work.

Eleventh. On October 28, 1907, the corner-stone of the parish house of the Chapel of the Mediator was laid by Bishop Coadjutor Mackay-Smith, Dr. Appleton preaching the sermon. This building is fifty by one hundred and ten feet inside and one of the finest parish houses in the city. It was opened for use on Palm Sunday, April 12, 1908. At both the morning and evening services about a thousand persons were present. Mr. George C. Thomas, who had given generously of his means to help the new chapel, was present at the opening services, and in the afternoon made an address to the Sunday-school, during which he referred to the appropriateness to the occasion of the anthem, "Send out thy light and thy truth," sung in the morning, and suggested that the Sunday-school take the words as their motto.

Twelfth. The Rev. H. McKnight Moore resigned as vicar of the Chapel of the Mediator on Thanksgiving Day, November 26, 1914.

Thirteenth. On February 10, 1915, the Rev. Phillips Endicott Osgood, rector of the Church of Our Saviour, Roslindale, Massachusetts, was elected vicar. He has speedily won a large place for himself in the hearts of his people and the future of the work at the Mediator is bright with promise. It is already becoming one of the most important centers of church life and interest in West Philadelphia.

Fourteenth. In the autumn of 1914 the vestry of Holy Apostles decided definitely to go forward with the erection of the new church, to which they were committed by the terms of the union with the Church of the Reconciliation. It was further decided to make the new church a memorial to the late George Clifford Thomas, the great benefactor of the parish and the most munificent and widely known layman of his day.

The church at large was appealed to for funds and from all over the land and from across many seas the contributions came in, accompanied by words of warm praise of the life of him in praising whom the contributors praised themselves.

It has been said that it is the most successful public memorial of a generation or more. But, even so, it has required large generosity on the part of Mr. Thomas' wife and family to make possible a memorial so fine and costly as the one planned. Their gifts to his memorial have answered that fine generosity of spirit which was his.

Mr. Walter H. Thomas, a nephew of Mr. Thomas, was selected as architect.

IV

The Memorial Chapel

In July, 1916, the vestry of Holy Apostles let the contract for the new George C. Thomas Memorial at a stipulated cost of $133,000.

The architect describes it as follows:

"The architectural conception of the building has been primarily an earnest desire to treasure the ideals and tradi-

tions of the Anglican Church which were so wonderfully expressed by those master minds in the development of the so-called English perpendicular—ideals and traditions which our Church has so peculiarly, not only the opportunity, but more especially the obligation of safeguarding. Then, with due regard for the past, the effort has been made not only to make the conception live and be archæologically correct, but also to meet sufficiently, though not with exaggeration, the practical requirements of a practical people.

"Such an attempt toward a happy blending of the past and present must ever be our endeavor if our Church architecture of today is in any way to regain that former mastery which has temporarily slipped from her grasp."

On Sunday afternoon, October 29, 1916, at four o'clock, Bishop Suffragan Garland laid the corner-stone of the new church, assisted by the clergy of the parish. The combined choirs of the parish led the singing. Many of the clergy of the diocese were present and vested. A great throng of people, orderly and reverent, witnessed and took part in the ceremony.

Bishop Garland, who had known and been associated in Church work with Mr. Thomas for many years, spoke of his parish and diocesan interests, and of his genius in Sunday-school work, which found expression first in his own Sunday-school at Holy Apostles, and then in the Sunday-school Association of the diocese, and reaching further still, inspired the joint diocesan Sunday-school work, which has as its legitimate outgrowth the General Board of Religious Education.

The sermon of the occasion was preached by the Rt. Rev. Charles H. Brent, D.D., of the Philippines, an intimate and prized friend, the text being St. Mark xiv: 9. Bishop Brent dwelt chiefly upon two aspects of Mr. Thomas' life: First, his love of the child, and second, his world-wide vision.

The closing words of the sermon may well be quoted in bringing this article to an end, for they have applicability wider than to this one congregation:

"We need such men in these days, and by virtue of the life that is exhibited to us, in brief, today, as a memorial, we are inspired to imitate the example that he has given us. It is a great thing to have this church erected in his name, and it is the right kind of a memorial, too, because it is the perpetuation of a work which he himself had already begun. In our day so many poor, so many false, memorials are erected to the memory of men. But here wisdom has been shown. And in his death George Clifford Thomas continues the work which occupied his heart and his mind and his hands during his life.

A great responsibility is laid upon this church. Two things it must always stand for: it must always stand for the little children. It must give its purest effort to those who are to be the pillars of the church tomorrow. And again, it must never be sectional or provincial in its sympathies. It must be missionary in character and in activities. And as we lay today this corner-stone in the name of God, we look forward a few months, and we see by anticipation the stately edifice that will be reared upon this foundation, and that edifice will always represent what I have tried to place before you. It will represent the intense devotion of the layman to the Lord God, it will represent God's love and man's love for the children, and God's purpose and man's purpose to evangelize the whole of God's world."

GIRLS' FRIENDLY SOCIETY

The thirtieth annual Council Meeting of the Girls' Friendly Society in America was held in Chicago, Ill., from October 26th to November 1st. This diocese was represented by five associates and three members. The Council was attended by representatives from every part of the United States, the West sending an unusual nvmber of delegates.

From the latest statistics the Society in America now numbers 52,248 in 874 active branches. It supports nine lodges, four lunch and rest rooms, and nineteen holiday houses.

The reports from the various departments of Commended Members' Missions, Holiday Houses, Literature, Candidates and Social Service were very interesting and satisfactory. Through missions had been given $5,138 in money, and boxes to the value of $7,625; this help had gone not only to every part of the United States and its possessions, but to Cuba, Mexico, China and Japan. Support is given for seventeen girls in All Saints' School, Bontok, Philippine Islands. Through the Social Service Department had been given a total of money and boxes of $20,208. A special plea had been made through this department to pay the rent for a year of one of the boarding-houses in England to house the girls who are flocking to take the place of men in many kinds of work, and the necessary amount, $500, was pledged by the different dioceses before the close of the meetings.

The Extension Committee had much to report, especially in the West and South; from four branches last winter, California now has fourteen.

The Quiet Hour of Preparation on Saturday evening was conducted by Father Huntingdon; at the corporate communion on Sunday morning, Bishop Anderson of Chicago was the celebrant; and at the Festival Service on Sunday evening the sermon was preached by Bishop Reese of Southern Ohio.

AT THE UNIVERSITY

The Christian Association of the University of Pennsylvania has sent us a Bulletin, handsomely illustrated, of its work. From this we print below what is of special interest to church people in the diocese:

THE EPISCOPAL COMMITTEE

Walter H. Thomas, Chairman; William A. Lippincott, Jr., E. Perot Bissell, Howard C. McCall, Frank H. Moss, Frederick Fraley, M.D., William D. Stroud.

During the past year this committee, with the co-operation of Rt. Rev. Philip M. Rhinelander, Bishop of the Diocese of Pennsylvania, has maintained Rev. John R. Hart, Jr., as Episcopal Church Secretary. Mr. Hart reports that there were 509 Episcopal students in the University.

The outstanding event of the year was the confirmation of 24 students, as a result of the effective personal work done by Mr. Hart. On the third Wednesday morning of each month, and weekly during Lent, student communion services were held in St. Mary's Church, with an average attendance of 20. Special efforts were made, with encouraging results, to secure the presence of students at the regular services of the churches near the campus. Special University Services in the Church of the Saviour, St. Mary's and the Church of the Transfiguration were addressed by Bishop Lucien L. Kinsolving, Bishop Nathaniel M. Thomas, Bishop Thomas R. Stearly, Bishop Paul Matthews, Rev. Robert Johnston and Father Harvey Officer. Student Bible classes were conducted at St. Mary's by the rector, Rev. George L. Richardson, and at the Church of the Saviour by Rev. Robert Johnston. The latter class, which has met regularly on Thursday nights for several years, has been one of the most helpful influences in University life. Many of its members have sought confirmation. The enrollment last year was 61.

The church also entered into the social life of the students. Bishop Rhinelander, Mr. Franklin S. Edmonds and Rev. G. A. Johnston Ross spoke to the 155 Episcopal students who were present at the annual church dinner at The Roosevelt. This occasion has always proven a most helpful source of inspiration for the church work in the University. At St. Mary's there was a reception to Freshmen in the fall, and student participation in the activities of the Young People's Society. The monthly parish dances at the Church of the Saviour were largely attended by students.

In all of this work, which was supported by a student committee ably led by Mr. Albert H. Lucas, the effort was to keep in personal touch with all of the church students and to introduce those who were living away from home into the parish life of the churches near the University.

THE NEW HYMNAL

One of the noteworthy achievements of the recent General Convention of the Protestant Episcopal Church at St. Louis was the New Hymnal, pronounced a model of hymnology and already receiving the praise of distinguished hymnologists and musicians throughout the country. The Convention of 1916 has been criticised for accomplishing "little or nothing" in the way of constructive legislation, but these critics have not examined the New Hymnal.

As a result of the work of the Joint Commission for Revision of the Hymnal, more than 225 old hymns were omitted, and 126 new hymns were added to the Hymnal. Among the latter are hymns that have acquired a national, and even an international, reputation. They include No. 236, "O, Love that Will not Let Me Go," written by Matheson in 1882; Samuel Longfellow's "Holy Spirit, Truth Divine," written in 1864, and "I Look to Thee in Every Need," 1864; No. 501, "When Wilt Thou Save the People?" by Ebenezer Elliott; No. 499, "Our Father, Thy Dear Name Doth Show the Gladness of Thy Love," written by the Rev. Charles H. Richards in 1910; No. 497, "Rise Up, O Men of God, Have Done with Lesser Things," written by the Rev. William Pierson Merrill, 1911; No. 494, "Where Cross the Crowded Ways of Life," by the Rev. Frank Mason North, 1905; No. 493, "O, Master, Let Me Walk with Thee," by the Rev. Washington Gladden; No. 486, "God is Working His Purpose Out," Arthur C. Ainger, 1894; No. 485, "Let the Song Go Round the Earth," Sarah G. Stock, 1898.

In the making of the New Hymnal, all the new hymnals were reviewed, also "Hymnals, Ancient and Modern," of the English Church; the Hymnal of the Irish Church, the Canadian Hymnal, the Hymnary, the Presbyterian Hymnal, the Methodist Episcopal Hymnal, the Lutheran Hymnal.

Speaking of the new musical edition of the Hymnal that becomes necessary, the Rev. Frank Damrosch, Jr., son of the well-known musician and composer, writes:

"The underlying principle of this music edition is the arrangement of all hymns in such form that they may be easily sung by the congregation. In the first place, the tunes themselves have been selected with this end in view; and so-called 'choir tunes,' that is, tunes which are elaborate and suitable only for a trained choir, have been rigorously excluded, except in a few instances where alternative tunes of a simpler nature have also been provided for the hymn in question.

"Secondly, the pitch of the tunes has been adjusted to the range of the untrained voice. It has been a conspicuous fault of hymnals published in this country that the tunes have been so high that although they were admirably adapted to the brilliancy of the trained boy or woman soprano, they were, in their high notes, absolutely unattainable by the average congregation. The Commission realizes that many choir masters will be displeased at the low pitch of the tunes in the new book; but it takes the stand that such choirmasters and organists are able to transpose at sight and use the hymns in any key they desire; whereas the amateur village organist must play the hymns in the key in which they appear in the book, and they are the very ones who have no trained voices at their command. Congregational singing in the Episcopal Church has been at a rather low ebb, and it is the hope of the Commission that their music edition of the revised hymnal may accomplish something in the direction of its improvement.

"To this end also, it is hoped to make this edition so cheap that the parishes may feel that they can afford to place it in all the pews, rather than 'words only' edition; congregational singing will never be fully realized until it is done.

"Just as the Joint Commission, in editing the words of the hymns, has sought wherever possible to restore original texts and to avoid alternations, so in the music edition an effort has been made to restore original versions of famous old tunes which have been altered almost beyond recognition by modern editors. It is obvious that modern tunes have not suffered from this mutilation, but there has been a lamentable tendency on the part of the musical editors of hymnals in this country to reduce everything to the flat level of modern hymnody. This has been noticeable along several different lines.

"Plain song is the most ancient form of church music. For centuries it held undisputed sway. Then, when polyphonic music was introduced, the plain song, although never entirely displaced, suffered much corruption. Of late years, there has been a revival of this style of music; but at first it was revived along modern, not ancient lines. The chief characteristics of plain chant are free rhythm and modal harmony. The early revival of the art in England produced tunes measured in modern rhythms and harmonized in modern harmonies. In all the present American hymnals, such tunes as 'Veni Emmanuel,' 'Corde Natus,' 'Veni Creator Spiritus,' 'Vexilla Regis,' etc., are given in the modernized form. In the New Hymnal of the Episcopal Church these tunes, although there are but few used, will appear in free rhythm and in modern modal harmonies.

"The old German 'chorales' have been sadly abused by recent editors. Virile and interesting in their original harmonies, we have been compelled to use emasculated forms in which the harmonies are commonplace and the melodies so twisted and flattened out that in place of a dignified, strong tune, which holds at the ends of its lines, and accentuation bringing out all the power of the music; we have everything reduced to a four-four evenness, usually rattled off at top speed for all the world like a modern 'Gospel' hymn. The Commission has returned in all such cases to Johann Sebastian Bach and his school, to the proper accentuation, and has inserted direction to sing such melodies with proper slowness and dignity. May these directions be observed.

"These remarks hold equally true in the case of tunes taken from the old English, Scotch and Genevan Psalters, which have a unique rhythm giving them remarkable power. There are some who will be disposed to object to the loss of the unfortunately familiar versions of these tunes, but it is hoped that the reasons which actuated the Commission in making the restoration will be sufficiently apparent to overcome all objections."

Few know that this Hymnal, "authorized and approved for use by the General Convention of the Protestant Episcopal Church in the United States of America, in the year of Our Lord, 1916," had its origin in Philadelphia. It was at a meeting of the Church Club in that city in 1907, that Morris Earle, president of the club, invited John Thomson to read a paper on "The Proper Use of Music in Church Worship." Mr. Thomson, who was Librarian of the Free Libraries of Philadelphia, was a noted musician, having been in his early years the organist and choirmaster in one of the English cathedrals, and a confrere of Sir Arthur Sullivan.

Mr. Earle, who is rector's warden of the Church of the Holy Trinity, Rittenhouse Square, has been called the "Father of the New Hymnal." He studied music under Professor J. K. Paine, of Harvard University, and for many years has been a prominent figure in musical circles. He has been president of the Orpheus Club, and was one of the founders of the Philadelphia Sight Singing Classes.

Mr. Thomson's paper made a profound impression and resulted in a demand for the appointment by the Church Club of a Commission in the Diocese of Pennsylvania to consider the advisability of obtaining a New Hymnal. The Commission was appointed and consisted of the Rev. Clarence Wyatt Bispham, the Rev. Dr. Alfred G. Mortimer, the Rev. Dr. Floyd W. Tomkins, the Rev. Dr. Louis C. Washburn, Julius G. Bierck, John J. Collier, Ralph Kinder, Mus. D., John Thomson and George Alexander A. West. Morris Earle was secretary and treasurer.

It will be of interest to add that Mr. Thomson's widow, Mrs. Mary Ann

Thomson, is the author of "O, Zion Haste, Thy Mission High Fulfilling," a hymn of widespread popularity that was written in 1870.

At a later period, there was added to the Joint Commission Dr. Horatio Parker, Professor of Music at Yale University, who published a musical edition of the hymnal that has been used in the Episcopal Church since 1894.

This Joint Commission of the Diocese of Pennsylvania accomplished much excellent work, selecting and recommending certain anthems, Te Deums, and canticles for use by large and small choirs.

John Thomson was sent to the Conference of Church Clubs at St. Louis in 1908, which conference adopted a resolution recommending to the Church Clubs of America the revision of the Hymnal.

During the months that followed, Mr. Earle, as secretary of the Church Club Commission, received many communications from church clubs and musicians throughout the country pertaining to music and hymns that would be appropriate for a New Hymnal. Many meetings were held and the subject received thorough consideration. Recommendations poured in, and as a result the Conference of Church Clubs, which met at New York City in 1910, sent a memorial to the General Convention recommending that a Joint Commission be appointed to ascertain the desirability of revising the Hymnal. In October, 1910, the General Convention, at its meeting in Cincinnati, gave favorable consideration to this memorial and appointed the Joint Commission. It had for its chairman the noted hymnologist, the Rt. Rev. William C. Doane, Bishop of Albany, who took an active part in the conception of the Hymnal and contributed much valuable assistance to the enterprise. Following Bishop Doane's death in 1913, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, was appointed chairman.

In addition to its chairman, the Commission consisted of the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette; the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts; the Rt. Rev. William F. Faber, D.D., Bishop of Montana; the Rev. Dr. James W. Ashton; the Rev. Dr. Charles L. Slattery; the Rev. Hubert W. Wells; Dr. Miles Farrow; Roland S. Morris; Robert C. Pruyn; and Morris Earle, secretary and treasurer. The Rev. Frank Damrosch, Jr., was elected by the Joint Commission in 1915.

In the meantime, another step was taken which augured well for the New Hymnal. For the first time, the Conference of Church Clubs contributed to the expenses of the Joint Commission, which gave the Church a measure of independence in dealing with publishers that it had never previously enjoyed.

The General Clergy Relief Fund also contributed to the expenses of the Joint Commission, as it was the understanding and agreement that the copyright for the New Hymnal should be taken out in its name. Later, when the Church Pension Fund came into existence and took over the General Clergy Relief Fund, the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, obtained from one contributor $10,000 toward the expenses of the Joint Commission, thereby making provision for the return of the moneys advanced by the General Clergy Relief Fund. As a result, the copyright of the New Hymnal is held by the Church Pension Fund and all profits, accruing from the sale of the same go to this Fund.

As a result of the next three years' work, the Joint Commission recommended to the General Convention in 1913 that a New Hymnal should be prepared. The Convention took favorable action upon its suggestion.

In compiling the New Hymnal, the Joint Commission went about its work with great care, as it was its desire to have the completed Hymnal represent not the judgment of a few experts on hymnology but the choice of the Church at large. With this purpose in mind, the Commission memorialized the House of Bishops to have each bishop appoint a committee in his diocese which should recommend to the Commission all hymns, which, in their judgment, should be retained. Out of sixty-eight dioceses, the Commission received fifty-six such recommendations, "seriatum, et literatum."

In addition, the Commission sought, by means of advertisements in the church periodicals and in newspapers throughout the country, to obtain expert opinion and advice concerning hymns that should be omitted. Fifty-six replies were received from qualified musicians and hymnologists suggesting such omissions.

Finally, 500 letters were sent to prominent parishes throughout the Church, asking for schedules of rarely used hymns in the present Hymnal, and of hymns that were never used.

All these reports were carefully analyzed by the Joint Commission, which reviewed the Hymnal three times for the purpose of retention and omission.

In other words, the Hymnal is not the product of the judgment of a dozen men, however expert may be their knowledge of the subject, but it is the product of the Church at large, represented by capable hymnologists, musicians and men of literary attainments, all of whom were well qualified to pass judgment on the subject.

The Joint Commission was fortunate in being able to associate with that learned hymnologist, the Rev. Dr. Louis F. Benson, of Philadelphia, whose library of 7,000 volumes on hymnology was placed at their disposal. Dr. Benson was the editor of the new Presbyterian Hymnal, regarded as one of the finest in the country. His interest in, and criticism of, the work of his brethren in the Episcopal Church was highly appreciated and valued.

The editor of the New Hymnal, elected by the Joint Commission, was from its own members, the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, whose long labors and painstaking effort has brought a remarkable volume of hymns to the place which it should occupy alongside of that classic of English literature, the Prayer Book of the Episcopal Church. It is believed by many critics who have carefully examined the Hymnal that it is a worthy companion of the Prayer Book, and that it will win its way into the hearts of the people.

ADVENT OFFERINGS. SUNDAY-SCHOOLS TAKE NOTICE

The following letter has been sent out by the Sunday-school Association of the Diocese of Pennsylvania:

To the Rectors, Superintendents, Teachers and Scholars of the Diocese of Pennsylvania:

Bishop Rhinelander writes, in the hope of securing part of the Advent Offerings for 1916:

"I should be much gratified if the missionary object this year could be the colored work in the diocese, especially the Building Fund of St. Monica's Mission in West Philadelphia. We need $7,000, of which we have $5,500 in sight. If the balance could be given by the children it would be very good for us, and I think for them."

After careful consideration it has been decided to give all the Advent Offerings to the colored work. St. Monica's Mission has a Sunday-school. It must have a building, paid for; $1,500 will do it.

Here is something that will gratify the Bishop, be good for us, and for the colored work. It will also gratify us, and the colored work, and be good for the Bishop. Let's do it.

Faithfully yours,

J. B. Halsey,
P. E. Osgood,
Charles W. Shreiner,
George W. Jacobs,
George Sayen,
Alexander F. Williamson,
Missionary Committee.

Offerings should be sent to Mr. George W. Jacobs, Treasurer, 1628 Chestnut Street, Philadelphia. Superintendents are urged to use special envelopes, where practicable, to collect offerings.

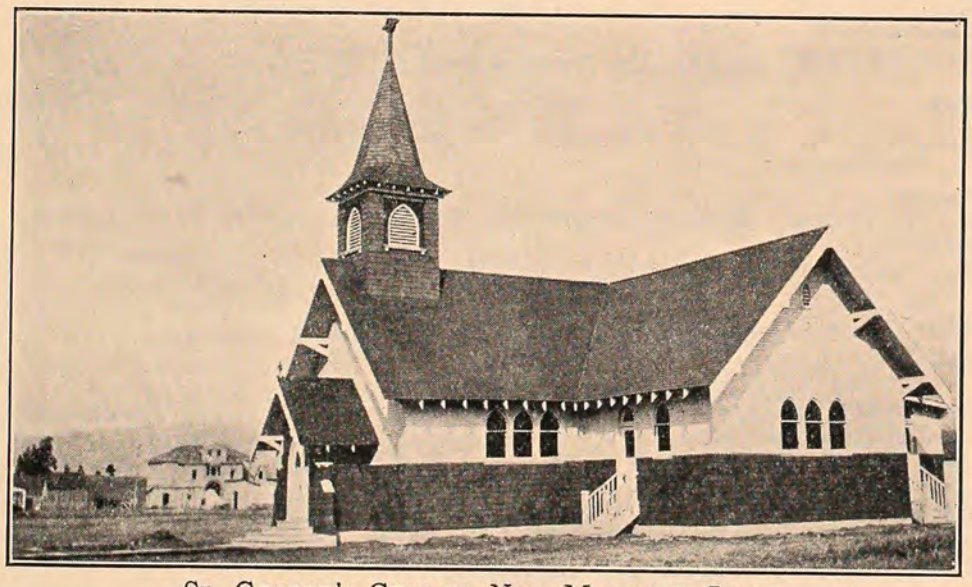
The Rev. Arthur B. Conger, for some time rector of the Church of the Good Shepherd, Rosemont, has resigned his charge in Centreville, Md. (Diocese of Easton), and with his son and daughter will take up his residence at Villanova.

SOME C. P. C. LETTERS

NEW MEADOWS, IDAHO (IN WINTER)

ST. GEORGE'S,
NEW MEADOWS, IDAHO.

This is a new field, way in the mountains of Idaho, and lies in a valley surrounded by hills of snow and pine trees. It is the only church in the town of a population of 300, and farming population of 400, without any minister until now; the work is new in every respect, as the people who have lived there for years, have very seldom had the opportunity to attend any kind of religious service. These pictures show the church, the town in winter, summer, and the Boys' and Girls' Club already formed. They know nothing about the service; it will be a blessing to preach to these people every Sunday, instead of once or twice a year. Tamavack, six miles from New Meadows, pictures of which shows the town in construction, where we expect soon to start another mission; the population of lumbermen. They are ready and enthusiastic to hear the Gospel preached. If only friends of missions could realize what books meant and really mean to those people, a community of such shut in for three months at a time, and blocked with snow, so no train could get in the town, they would understand, and not grudge or hesitate, the giving of those books, the one thing they hunger for.



ST. GEORGE'S CHURCH, NEW MEADOWS, IDAHO

ST. MARY'S AUGUILLA,
BRITISH WEST INDIES.

I wish I could get some one to send me a missionary box, and for Christmas, if possible. The people here are all so poor, all of the laboring class. Auguilla is not a rainy place, naturally it never falls, and there is nothing but agriculture for the people. There is salt mine here which is picked for salt once a year; but there are no industries. The majority of the people belong to our Church and make a pretty good showing. We would be very glad if some persons would send some books or magazines.

RIO DE JANEIRO.

I would be glad to see occasionally the *Youth's Companion;* it has excellent stories, and sometimes I can translate them for our church-papers. We have some English-speaking girls here to whom I could pass them on and who would enjoy them very much.

Rio is, as you know, built among mountains and is also interspersed with rivers; these with heavy rains often overflow and giving us exciting experiences. I have had boys swimming in front of my doors and it is a common sight at such times to see policemen carrying pick-a-back out of their deluged houses the people.

MATTAWA, ONTARIO, CANADA.

Owing to the war, my poor little kiddies will not be able to have their usual Christmas candies, which I have always been able to hand to them at the church door after the service. I would suggest that, if possible, candies, toys and Christmas cards be sent, and any children's fairy tales you give us. I have three classes of them, the children, viz., those from the town, the bush and the farm. I might say there are about thirty of the Sunday-school age four to fourteen years.

Information can be obtained, and addresses, by applying to Mrs. A. F. Kempton, Diocesan Correspondent of the Church Periodical Club, at her office, 2210 Sansom Street.

GRACE CHURCH, MT. AIRY

During the octave of All Saints, Grace Church, Mt. Airy, observed their annual Dedication Festival, this being the twenty-seventh anniversary of the consecration of the church.

Among the prominent features of this week's observances were the following:

1. A parish reception at which the parishioners welcomed socially the numerous Church people who have recently moved into the community.

2. A parish meeting at which the work of the past was reviewed and the program for the future freely discussed. An interesting feature of this meeting was a debate upon the Free and Open Church question.

3. An annual corporate communion for the whole parish, with a thank offering for the benefit of the Endowment Fund. At this service the rector preached an historical sermon.

4. An illustrated lecture on the history of Mt. Airy by the Rev. Dr. H. E. Jacobs, dean of the Lutheran Theological Seminary of Mt. Airy.

5. An illustrated lecture on missionary work in the Philippines by the Rev. John A. Staunton of Sagada.

6. A festival service for the Church School and a children's party. While the week was not crowded with many events, it did bring out many phases of Church life, the social and the practical, the temporal and the spiritutal, past and future, the more immediate community interests and the more remote missionary interests.

The completion of twenty-five years of valued and effective service by Mr. Henry M. Staton as organist and choirmaster of St. Peter's Church, Germantown, was celebrated on the last Sunday in October. There were elaborate musical programs both morning and evening, including some of Mr. Staton's own compositions.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE BISHOP SUFFRAGAN

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2210 Sansom Street, Philadelphia

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CHARLES H. CLARKE, Business Manager
1016 Arch Street, Philadelphia

Episcopal Appointments for December and January

Sunday, December 3. First Sunday in Advent

A. M. PHILADELPHIA—*Christ Church, Franklinville*, The Bishop
Evg. PHILADELPHIA—*Calvary Church, Germantown*, The Bishop
A. M. PHILADELPHIA—*St. Peter's Church, Germantown*, The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Epiphany, Germantown*, The Bishop Suffragan

Sunday, December 10. Second Sunday in Advent

A. M. PHILADELPHIA—*St. George's Church, Richmond*, The Bishop
Evg. PHILADELPHIA—*St. George's Church, Venango*, The Bishop
Evg. PHILADELPHIA—*St. Timothy's Church, Roxborough*, The Bishop Suffragan

Sunday, December 17. Third Sunday in Advent

A. M. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*, The Bishop
Evg. PHILADELPHIA—*St. Barnabas' Church, Germantown*, The Bishop
A. M. BRIDGEPORT—*Christ Church, Upper Merion*, The Bishop Suffragan
Evg. NORRISTOWN—*St. John's Church*, The Bishop Suffragan

Sunday, December 24. Fourth Sunday in Advent

Eve. PHILADELPHIA—*St. Stephen's Church, Wissahickon*, The Bishop Suffragan

Sunday, January 7. First Sunday after the Epiphany

A. M. PHILADELPHIA—*Zion Church*.....The Bishop
Evg. PHILADELPHIA—*Phillips Brooks Memorial Chapel*, The Bishop
A. M. PHILADELPHIA—*St. Nathanael's Church*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Gabriel's Chapel, Feltonville*, The Bishop Suffragan

Tuesday, January 9

CONVOCATION OF NORTH PHILADELPHIA

Wednesday, January 10

Evg. PHILADELPHIA—*Church of the Good Shepherd, Kensington*.....The Bishop Suffragan

Thursday, January 11

CONVOCATION OF WEST PHILADELPHIA

Sunday, January 14. Second Sunday after the Epiphany

A. M. PHILADELPHIA—*Church of the Advocate*....The Bishop
P. M. PHILADELPHIA—*Church of St. James the Less* The Bishop
A. M. PHILADELPHIA—*Church of St. Martin-in-the-Fields, Chestnut Hill*.....The Bishop Suffragan
Evg. PHILADELPHIA—*Church of The Messiah, Richmond*, The Bishop Suffragan

Tuesday,, January 16

CONVOCATION OF GERMANTOWN

Wednesday, January 17

Evg. MORRISVILLE—*Church of the Incarnation*...The Bishop
Evg. PHILADELPHIA—*St. Ambrose's Church*, The Bishop Suffragan

Sunday, January 21. Third Sunday after the Epiphany

A. M. PHILADELPHIA—*St. Bartholomew's Church*..The Bishop
Evg. PHILADELPHIA—*St. Luke's Church, Kensington*, The Bishop
A. M. PHILADELPHIA—*Church of the Incarnation*, The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Crucifixion*, The Bishop Suffragan

Monday, January 22

CONVOCATION OF SOUTH PHILADELPHIA

Wednesday, January 24

Evg. PHILADELPHIA—*Trinity Church, Southwark*, The Bishop Suffragan

Thursday, January 25. St. Paul's Day

Evg. OGONTZ—*St. Paul's Church, Cheltenham*...The Bishop

Sunday, January 28. Fourth Sunday after the Epiphany

A. M. PHILADELPHIA—*St. Michael's Church, Germantown*, The Bishop
Evg. PHILADELPHIA—*St. John the Evangelist's Church*, The Bishop
A. M. PHILADELPHIA—*Gloria Dei Church*, The Bishop Suffragan
Evg. EDDYSTONE—*St. Luke's Church*..The Bishop Suffragan

Wednesday, January 31

Evg. PHILADELPHIA—*St. Barnabas' Church, Kensington*, The Bishop Suffragan

The Diocesan Bulletin

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at 2210 Sansom Street, not later than the 15th of the month.

December 4. Monday

12.45 noon, presentation of The Big Brother Movement to the Clergy in the Church House Chapel by Mr. C. E. Fox, Assistant District Attorney.

1.00 P. M. Monthly Clerical Luncheon at the Church House; Speaker, G. A. Waterman, M.D., of Boston, Mass., on "The New Psychology in Relation to the Ministry."

Meeting of the **Normal Mission Study Class.** Educational Room, Church House, at 2.30 P. M. Topic: "The Church's Mission to Latin America." Leader: Mrs. H. A. Pilsbry

4.30 P.M. **Third Bohlen Lecture.** The Rev. Dr. Batten. Holy Trinity Parish House.

December 5. Tuesday

Meeting of the **Normal Mission Study Class** at the Church House, at 10.15 A.M.

Conference of Librarians of Church Periodical Club, in St. James's Parish House, 2210 Sansom Street, at 11.00 A. M. Speaker, Miss Robinson of Satterlee Settlement House, Olympia, South Carolina, among the mill-districts population.

December 7. Thursday

4.30 P.M. Lecture by Bishop Rhinelander at St. James's Church, "The Bible in the Church."

December 11. Monday

4.30 P.M. **Last Bohlen Lecture.** The Rev. Dr. Batten, Holy Trinity Parish House.

December 12. Tuesday

Regular monthly meeting of the **Indian's Hope Association** will be held in the Church House at 11.00 A.M.

Stated meeting of the **Altar Guild of the City Mission** in the Church House at 3.00 P. M.

A meeting will be held at Witherspoon Hall at 8.15 P.M. on "The Japanese Question from Within." Bishop Tucker, of Kyoto, will speak. Free tickets at Jacobs' or at the Church House.

December 14. Thursday

4.30 P.M. Bishop Rhinelander's second lecture at St. James's Church.

December 18. Monday

10.00 A.M. **Foreign Branch of the Woman's Auxiliary** at the Church House. Speakers: Bishop Tucker of Kyoto, and Miss Myers of St. Agnes' School, Kyoto.

Meeting of the **Church Club** at the Church House, at 8.15 P. M. Topic: "Religious Education in Our Day Schools." To be opened by Dr. Abby Porter Leland, of the New York City Demonstration School.

December 21. Thursday

4.30 P.M. Bishop Rhinelander's last lecture at St. James's Church.

Mondays

At Church House, 10.30 A. M. Lectures by the Rev. Dr. Yerkes "An Introduction to the Study of Religions and of Religion;" 1.30 P. M. by the Rev. Dr. Foley, "The Modern View of Inspiration and Miracle;" 2.30 P. M. by the Rev. Dr. Heffern, "Studies in the Revelation of St. John."

Tuesdays

At noon, Room 225, 1505 Arch Street. Conferences under the auspices of **The Church Mission of Help.**

CENTRAL MISSIONARY COMMITTEE

The annual meeting of the Central Missionary Committee of the diocese was held in the Assembly Room at the Church House on the evening of November 9, 1916, Bishop Rhinelander presiding. Some thirty-one parishes and missions were represented by about seventy delegates and invited guests, including several members of the clergy.

The routine business of the meeting was the election of Messrs. A. E. Newbold, W. H. Reeves, A. W. Robinson and L. B. Runk as the four elective members of the Executive Committee. The Bishop named Messrs. E. H. Bonsall, Charles E. Beury and C. W. Haines as the three appointive members of the Executive Committee. Mr. E. H. Bonsall was elected vice-chairman and Mr. Chas. E. Beury, secretary.

Mr. Bonsall, vice-chairman, made a report on the work of the committee during the past year in which he gave a list of the ninety-nine parishes and missions that had completed their shares of the Apportionment. This is an increase of twelve over the previous year. Two-thirds of these gave more than the share assigned to them.

During the thirteen months, from September 1, 1915, to October 1, 1916, this diocese sent to the Treasurer of the Board of Missions the sum of $171,119, which, including $27,410 credited to the "one-day income," is about $24,000 in excess of the apportionment.

After the routine business was finished the chairman introduced the Rt. Rev. Herman Page, D.D., Bishop of Spokane, as a representative from the domestic missionary field. He gave a most interesting account of conditions, needs and opportunities for missionary work in his part of the West which he characterized as the "Country where we find the sturdiest kind of Americans." He spoke particularly of the beneficial effect of the Church schools under his care in influencing and forming the character of the children and through them of the parents and older members of the family.

The foreign missionary field was represented by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto, Japan. He emphasized the fact that the East, especially China and Japan, is turning from its old civilization to Western methods and models and is also losing its old and imperfect religions, which, even if they were retained, could not prevent the growth and preponderance of gross materialism. So that now is the crucial time to give to those countries the true religion of Christ.

The Rev. Mr. William C. Hicks, secretary of the Third Province, spoke briefly, asking that three things be done in the coming year:

1. Do all things in a business way and see that at the next annual meeting there be a complete attendance from all the churches.

2. That there be completely organized and active parochial committees to educate the members of the Church in regular, systematic giving and to instill in them missionary enthusiasm.

3. That each member of the Church should adopt and form the habit of joining in the universal prayer for mission at the hour of noon, even if it be no more than the simple ejaculation, "Thy Kingdom come." There were only thirty-one parishes and missions represented at the meeting. This would seem to indicate a serious misunderstanding of the canon creating the Missionary Committees. It was adopted by the Diocesan Convention of 1913 and is not merely permission, but is mandatory. It is as follows:

CANON XXV.

PARISH MISSIONARY COMMITTEES.

1. *There shall be in each Parish* in the Diocese a Missionary Committee of at least three appointed annually by the Rector, . . . at least one member of the said Committee being a member of the Vestry. And in each Mission there *shall be* a similar Committee appointed by the Minister in charge. . . . It shall be the duty of the Missionary Committee to aid the Rector or Minister in charge in increasing Missionary interest and gifts.

CENTRAL MISSIONARY COMMITTEE.

2. There *shall be* in the Diocese a Central Missionary Committee auxiliary to the General Board of Missions, composed of the Deputies to the Provincial Synod, the members of the General Board of Missions residing in the Diocese and *of one member of the Missionary Committee in*

each parish and mission. . . . (Bishops *Ex-officio* members elect vice-president.)

It shall be the duty of the Central Missionary Committee—

(*a*) To distribute annually among the parishes and missions of the diocese the apportionment allotted to the diocese by the General Board of Missions upon such basis as the Convention may from time to time direct, and in the absence of such direction in such way as the Committee may determine.

(*b*) To co-operate with the auxiliary committees in the several parishes and missions.

(*c*) To co-operate with the Provincial Secretary and the Provincial Missionary Committee of the Synod.

3. There shall be an Executive Committee of the Central Missionary Committee, fifteen in number, consisting of the elected deputies to the Provincial Synod, three members appointed by the Bishop and the remaining members elected by the Central Missionary Committee.

THE APPORTIONMENT

The total amount contributed by the Diocese of Pennsylvania for general missions during the year ending September 30, 1916, including the gifts to the One Day's Income Fund, was $171,119.05. The apportionment was $148,737.00.

The following ninety-nine parishes and missions met their apportionment in full or sent amounts in excess thereof; this is a gain of twelve over the preceding year:

All Saints', Fallsington.
All Saints', Moyamensing.
All Saints', Lower Dublin.
All Saints', Norristown.
All Saints', Wynnewood.
Atonement Memorial, Philadelphia
Atonement, Morton.
Calvary, Germantown, Philadelphia.
Calvary, Conshohocken.
Calvary, Rockdale.
Christ Church, Philadelphia.
Christ Church, Eddington.
Christ Church, Pottstown.
Christ Church, Ridley Park.
Emmanuel, Quakertown.
Epiphany, Royersford.
Epiphany (Sherwood), Philadelphia.
Gloria Dei, Philadelphia.
Good Samaritan, Paoli.
Good Shepherd, Rosemont.
Grace, Mt. Airy, Philadelphia.
Grace, Philadelphia.
Grace, Hulmeville.
Holy Apostles', Philadelphia.
Holy Comforter, Philadelphia.
Holy Communion, Philadelphia.
Holy Trinity, Philadelphia.
Holy Trinity Memorial Chapel, Philadelphia.
Holy Trinity, Lansdale.
Holy Trinity, West Chester.
House of Prayer, Branchtown, Philadelphia.
L'Emmanuello, Philadelphia.
Mediator Chapel, Philadelphia.
Our Saviour, Jenkintown.
Prince of Peace, Philadelphia.
Redeemer, Bryn Mawr.
St. Alban's, Olney, Philadelphia.
St. Anne's, Willow Grove.
St. Andrew's, Somerton.
St. Asaph's, Bala.
St. Augustine's, Philadelphia.
St. Andrew's, McKinley.
St. Andrew's, West Vincent.
St. Barnabas', Kensington, Philadelphia.
St. Barnabas', Germantown, Philadelphia.
St. Bartholomew's, Wissonoming.
St. Columba's, Southampton.
St. George's Chapel, Venango, Philadelphia.
St. George's, Richmond, Philadelphia.
St. James's, Philadelphia.
St. James's, Downingtown.
St. James's, Langhorne.
St. James's, Perkiomen.
St. John's, Concord.
St. John the Evangelist, Essington.
St. John's, Lower Merion.
St. John's, New London.
St. John's, Pequea.
St. Joseph's, Mill Creek.
St. Luke the Beloved Physician, Bustleton, Philadelphia.
St. Luke's, Kensington.
St. Luke's, Chester.
St. Luke's, Newtown.
St. Mark's, Philadelphia.
St. Mark's, Honeybrook.
St. Mark's, Warwick.
St. Martin's Chapel, Ithan
St. Martin-in-the-Fields, Philadelphia.
St. Martin's, Marcus Hook.
St. Mary's, Ardmore.
St. Mary's, Wayne.
St. Matthias', Philadelphia.
St. Matthew's, Francisville, Philadelphia.
St. Michael and All Angels, Philadelphia.
St. Paul's, Chestnut Hill.
St. Paul's Memorial (Overbrook), Philadelphia.
St. Paul's Memorial, Fifteenth and Porter Streets.
St. Paul's, Aramingo.
St. Paul's, Cheltenham.
St. Paul's, Chester.
St. Paul's, Upper Providence.
St. Paul's, West Whiteland.
St. Peter's, Philadelphia.
St. Peter's, Germantown, Philadelphia.
St. Peter's, Great Valley.
St. Peter's, Phœnixville.
St. Peter's, Weldon.
St. Sauveur
St. Simon the Cyrenian.
St. Stephen's, Clifton Heights.
St. Thomas', Whitemarsh.
St. Timothy's Chapel, Philadelphia.
St. Timothy's, Roxborough.
St. Wilfred's, Dolington.
Trinity, Ambler.
Trinity, Centre Hill.
Trinity, Coatesville.
Trinity Mission, Swarthmore.
Phillips Brooks Memorial Chapel.

It is very gratifying to note that two-thirds of these parishes gave amounts substantially in excess of their apportionment, thus recognizing that the amount apportioned is not the goal, but should be the minimum of endeavor.

It is also encouraging to observe that offerings were made for general missions in 193 parishes and missions, which includes all of those to which apportionments were made except one parish and three small missions.

The following table will prove interesting, showing the number of parishes and missions giving in the classes stated:

Less than $100	77
Between $100 and $500	53
" $500 and $1,000	28
" $1,000 and $2,000	15
" $2,000 and $3,000	10
" $3,000 and $5,000	3
Over $5,000	7

LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

The Rev. G. H. Madara

ASHEVILLE

The Rev. George Hilton (during January)

BRAZIL

The Rt. Rev. L. L. Kinsolving, D.D.

CHINA

Hankow

The Rt. Rev. L. H. Roots, D.D.
The Rev. A. S. Cooper
The Rev. C. F. Howe
The Rev. T. R. Ludlow
Deaconess G. Stewart

Shanghai

The Rev. E. R. Dyer (in Seventh Province)
The Dr. H. H. Morris
The Rev. G. F. Mosher
The Rev. M. H. Throop
Dr. G. F. Alsop
Miss M. H. Bailey
Miss Laura Lenhart

HAITI

The Rev. E. G. C. Jones, of Port au Prince

JAPAN

Kyoto

The Rt. Rev. H. S. G. Tucker, D.D.
The Rev. P. A. Smith (in Fifth Province)

Tokyo

The Rt. Rev. John McKim, D.D.
The Rev. C. H. Evans
The Rev. S. H. Nichols

THE PHILIPPINES

The Rev. J. A. Staunton, Jr. (address directly, 281 Fourth Avenue)
Miss B. E. L. Masse

PORTO RICO

The Rt. Rev. C. B. Colmore, D.D. (address directly, 281 Fourth Avenue)

SALINA

The Rev. T. A. Sparks (address General Theological Seminary)

Unless otherwise indicated, appointments for all the foregoing missionaries will be made by Mr. John W. Wood, 281 Fourth Avenue, New York City.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

The following extract from Filson Young, one of England's foremost essayists, is well worth reading as representing the opinion of a cultured man, a highly trained musician and musical critic, a man with a keen sense of the fitness of things, deeply interested in all that is best in church music, and anxious that nothing unworthy or essentially secular in spirit shall invade the sacred precincts of the church. While one may not feel inclined to agree with him in all he says, yet his judgment is sound, and if he errs at all, it is on the side of conservatism. We may have something more to say on this subject in our next issue.

"Music and religion have in their origins little or nothing in common; music had well-nigh outlived its Pagan youth before the religion that was to befriend it had been born. They developed each on their own lines and were nourished each from different sources; but when both had become definitely developed channels of human expression they met and united in the early maturity of civilization. From that point, for a long time afterwards, they flowed together on parallel lines. Wherever there was a religion there was also music; the Christian Church especially took music under her wing, cherished, endowed, and developed it, and finally united it with religion in the plainsong and Gregorian melodies of the Church.

"As we know, the Church at one time really filled man's life in the Western world; was a channel through which art and learning reached men, was their sole and complete point of contact with the things of the spirit; and in that day we had perfect architecture, perfect painting, and, so far as it went, perfect music. We shall never, I am sure, achieve anything more beautiful in architecture than the perfection of ecclesiastical architecture, not because the architect of the future will not create buildings as fit for scientific or commercial purposes as the old buildings were for religious purposes, but simply because science and commerce are less mysterious and less beautiful things than religion, and the buildings which are part of their concrete expression will be less beautiful than the buildings which express religion. And no one can write religious music now as well as it used to be written, and we do not find religious music in anything like the state of perfection that it reached at its zenith.

"It is not sufficiently realized how very much lower the average standard of musical taste and performance is in our churches than anywhere else. Its badness is indeed worth a minute's study. A very ominous fact in connection with it is that the more genuine and real the religion nowadays, the worse the music. I suppose the bed-rock of musical bad taste is the Salvation Army, but I do not think that any one denies that the whole success of that great organization is its power to evoke a genuine, although emotional, sense of damnation and salvation. Go into many a parish church where real hard social work is being done, into any Catholic church in a slum crowded with people who really go there in spiritual belief and sincerity, or into any of those brightly lighted, hideous little chapels that are crowded with bad taste and heartiness—that is where you will find the worst music. Remember, I speak from a purely aesthetic standpoint; the music may be hearty indeed, it may be obviously the real expression of something, but as music it will be bad—bad form, bad taste, a vulgar and meretricious performance.

"Music is and ought to be the very best vehicle for the religious emotions. Religious worship is the most magnificent drama performed among men—the most complete, the most beautiful. The thing which it expresses is upon the verge of the imagination. The ideal of it is seldom attained, for to attain it is to lose touch with earth and mingle ourselves with mysteries. For that great journey beyond our own consciousness we need strong wings. The idea that we seek is shaped for us in words, but to lift it and us wings of music are needed. The particular suitability of music for this purpose is that it is at once more and less articulate than any other kind of expression. More articulate, in that its expression begins where that of language ends, and deals with subleties which a word would destroy; less articulate, in that it is not yet formed into a common language of life, debased by being fitted to petty or gross ideas. It reveals or expresses things of which we might remain forever unconscious without its aid; it is to our inner consciousness what sunlight is (or should be) to our outer; a chord of music, if it but sound at the right moment, will shine right into the soul as a shaft of sunlight into a dark room. Hence is inevitable place in that drama whereby man makes a supreme effort to fix heart and understanding upon eternity, divinity, infinity, or any other humanly inconceivable thing; hence its glory and honor, as the means whereby we may rise beyond our material limitations."

"And yet, as we have seen, the music associated with religious worship in England is in a very low and unworthy condition. Churches and chapels are too often the homes of the most grotesque travesties of what is beautiful in music. The national taste is only beginning to be educated; but then, so is our taste in architecture and in painting, as the middle-class house and the pictures on the dining-room walls of the middle-class house show. Yet we do not build or decorate churches entirely in accordance with the average middle-class taste. We borrow from other nations, other ages, in which these arts were at their zenith, and so make an attempt at least to make the ceremonies of religion worthy of their purpose. But with music these attempts are abandoned. Tunes that tickle the uneducated ear are "wedded" to words of steamy sentimentality, and offered as an adequate expression of the exquisite flower of human devotion. Luscious, cloying harmonies, wafted on the tone of fantastic organ stops, prolong the sickly feast; and the silly imagery of words wholly unsuited to men and women with hearts to be braced and burdens of flesh and spirit to be borne is matched with strains so ignoble, so cheap in the employment of the elementary tricks of popular musical phrase-making as to be nothing but offences to ears even slightly accustomed to music in its nobler form."

"When anything which has been "hallowed" by time, custom, sentiment, or association is attacked, there is always an outcry from the sentimentalists; a cry with which we can sympathize, although it merely shows that sentimentalists are incapable of forming a sane judgment in the matter. But it is not enough to destroy. There is something better to be put in the place of all these musical sweetmeats, something true to art and (if people would only believe it) infinitely more capable of serving as a vehicle for solemn and tender associations.

"There is nothing in the development of modern music that is in the least suitable for the expression of religion. Its modern development is on lines entirely dissociated from religious ideas. By merely technical effects you can always produce a sort of religious atmosphere; a few chords on an organ in a theatre will do it; but that is the merely theatrical and external association of ideas; it is not the deep quality that informed the Gregorian music, the music of Bach and the German Reformation, and the music of the old English Church with the really religious spirit. That is beyond the reach of modern music.

"Church music has not developed any

more than religious ceremonial has developed. We should be shocked if the modern arts of stage management were applied to the ceremonies of worship, and so we ought to be shocked when we hear Credos and Kyries sung to strains of the bastard French opera school. The thing, if nothing worse, is an anachronism. But as we follow the line of musical development backwards, we find two points at which it comes to a kind of focus in forms of dignity and austere beauty which are most suitable for association with religious ceremonies. Plainsong is, after all, the obvious and perfectly satisfactory musical vehicle for our Western forms of worship. It is at once so bare and so beautiful, so restrained and austere, that it obtrudes nothing, but is capable of receiving everything. But one other kind of music, far different in scope but springing directly from plainsong, is also perfectly adapted for the more magnificent commemorative acts of worship—I mean the German chorale. That is the most perfect kind of music that has ever been devised for what we call congregational performance—that is to say, a service in which the people themselves take part. Its descendant in England was the old English psalm or hymn-tune; there is in our collection of these a real treasure of religious music. But the treasure is mixed up with an infinite amount of dross; the bad tunes are preferred to the good ones, and popularity and uneducated taste are allowed to rule and ruin the general effect.

"You see, then, that it amounts to this, that the taste, the universal taste that governs the association of music with religion is thoroughly bad. People have ugly and badly performed music in their churches and chapels because, their taste being uneducated, they like ugly and badly performed things, just as the artisan would prefer to decorate the wall of his room with a colored illustration from a Christmas number than with a drawing by Blake. Taste in other departments of music is being educated and improved; is it really being educated and improved in the music connected with the church? I think not. Vulgarity is more rampant there than anywhere else; music is drifting away from religion, spreading its wings in other directions, and leaving what was once its twin soul comfortless and deserted. Those of us who are interested in the association of music and religion will do well to realize that in its modern development music has nothing in sympathy with religion, and that for a suitable and dignified expression of religion in music we must go back to the period when these two were all in all to each other and found in each other the reflection of all that was best in themselves.

"The age and youth of music can be studied to great advantage in the two temples of religion that stand within a stone's throw of each other at Westminster. In the hoary Abbey, crowded with the history of England and reeking with the dust of dead things, is heard the last and most modern development of religious music, the dry, gentlemanly, scholarly music of the gentlemanly and scholarly Anglican Church. And a little way down the street, surrounded by flats and offices, rises another building, as new as the flats and offices, its walls a monument to nothing except the supreme personality of a dead cardinal and the supreme genius of a dead architect; in which all that is most venerable and ancient in music can be heard and studied in a considerable degree of perfection. It is one of my pleasures, in those mid-hours of the afternoon which are apt to be otherwise blank, to alternate between these two places; to sit sometimes in the organ loft of Westminster Abbey, and look down upon the venerable and well-endowed building thronged with its prosperous middle-class congregation of sight-seers, and to sit on another day in the apse of Westminster Cathedral and look down the whole length of that mighty nave as yet unwritten upon by time or history, and furnished only with its own majestic proportions and the handful of poor people who come for the music of Vespers and the solace of Benediction.

"There can be no question about the religious contrast between these two places, but the musical contrast is not less striking. The modern church music of Westminster Abbey—and by modern I do not mean the music of today, but the music of yesterday—this sounds strangely stiff and old-fashioned, with a certain Georgian plainness and Georgian symmetry, and a certain coldness and inhumanity that leaves a little chill in the heart. The lovely building, the fine organ, and the fine singing, the sense that the whole thing is inextricably bound up with the English constitution, social and political, may compensate, it is true, for the lack of the highest qualities in music; for the place itself is hypnotic and lulls one into the belief that if people would but go to prayers twice a day all would be well with England and the world.

"But at the Westminster Cathedral, when the music of Palestrina or Vittoria is flowing out, or some of those incomparable polyphonic webs of the mediaeval Spanish school are being woven, you lose all sense of anything except the music itself. It is far more modern than the most modern religious music; and far more Pagan than the earliest secular music; it often seems to me like the pure elemental sound of voices. Above all it is impersonal, and like all impersonal things is as mystical as you choose to make it."

TWICE-BORN MEN

One of the most helpful meetings held recently under the auspices of the Philadelphia Local Assembly was that at St. Andrew's Church parish house, Eighth and Spruce Streets, on Thursday evening, October 26th. It was known as the "Convention Echo Meeting," but in spirit and enthusiasm it did not discredit the National Convention of the Brotherhood itself. Dr. John Wilkinson, president of the assembly, was chairman, and in a most acceptable way outlined the course of the meeting and officially announced that the next National Convention of the Brotherhood would be held in Philadelphia, October 10–14, 1917.

Edmund B. McCarthy was the first speaker and presented many of the outstanding features of the five days' gathering at Cleveland. Mr. McCarthy declared the Convention to have been, in many respects, the most inspiring in recent years.

Franklin S. Edmonds, general secretary, followed Mr. McCarthy in his usual happy vein, and presented the human side of the Convention. The Cleveland Convention, Mr. Edmonds said, was conspicuous for the brotherly feeling which pervaded it from the first to the last day.

Edward C. Mercer, member of a well-known Southern family, college graduate and noted athlete, told the story of his life and his redemption from sin. Banished by his father from a home in Savannah which he had disgraced, Mercer found himself a physical wreck and in rags at the Jerry McAuley Water Street Mission, New York, in 1904. He was welcomed there by "Tom" Farmer, a redeemed ex-convict, who had served fifteen years in prisons for various crimes. Under Mr. Farmer's guidance Mr. Mercer became a personal worker in the mission. Later he was associated with Dr. John R. Mott in evangelistic work. Mr. Mercer is now carrying on religious work throughout the United States and he estimates that he speaks to 300,000 college students and young men each year.

Mr. Farmer, who is now Mr. Mercer's assistant, addressed the meeting. He said that not until he was forty-five years old, after he was converted, was he able to say his A, B, C's. His story also was most impressive. After telling of the number of men whom he was instrumental in pointing to a higher life, many of whom are now in the ministry, Mr. Farmer asked the audience: "If God can do this with poor old Tom Farmer, what does he expect from each one of you?"

President Edward H. Bonsall was the last speaker and in an earnest appeal urged the men to put into service the inspiration and vision of the Cleveland Convention, saying that much was expected of those to whom many talents had been given.

As the guests of the Rev. J. J. Joyce Moore and the members of the Chapter at St. Andrew's, the men were served substantial refreshments.

W. M. K.

IN MEMORIAM

Edward R. Fell, M.D.

Dr. Edward R. Fell had long been failing, when he died on September 16th. There was a toughness, a staunchness and steadfastness in his character that seemed to be shared by his body and made it difficult for age or disease to uproot and overthrow his oak-like nature. During the war he served his country as a physician and surgeon in the hospitals. Later on he entered into business. When I became acquainted with him he had largely retired from business and he was to a considerable extent isolated by his deafness, so that he could not mingle freely in general society. For this reason he never came to the annual men's banquet in St. Stephen's, though he always sent his subscription. He never lost his interest in people or great causes. Long after he had ceased to hear the preacher or the reader of the service he continued his church attendance faithfully. Deep and sincere was his affection for our church and he always responded readily to its appeals. Of the chivalry exhibited in his beautiful married life, of the purity of his character, I cannot speak with freedom. He and Mrs. Fell gave us a beautiful example of a serene and happy married life. Around her in her bereavement have gathered many women whom she taught in her Sunday-school to sustain her by their loving sympathy.

C. E. G.

William Lawton

The vestrymen of St. Timothy's Church, Roxborough, hereby record their sad loss in the sudden death, on August 19, 1916, of William Lawton, accounting warden.

He died in a brave attempt to save another, an act that was a fitting crown to his life of unselfish thoughtfulness for others. Though a young man, only in his twenty-ninth year, and but twenty-five years of age when elected to the responsible post of accounting warden, he had won rare recognition for his industry, his ability, his sound judgment, and his Christian character. To the church he loved he gave his best gifts, his constant thought and his unstinted work. Under his able hand parish finances were shaping themselves into better form and method. He was planning to secure a wider and more generous support from the congregation based upon a more intelligent understanding of the needs and opportunities of a growing church. His own vision of the Church's work in parish, diocese and at large was steadily broadening, and this meant a resolve to make others see what he saw himself. Here, as elsewhere, he was a leader, yet himself the last to be conscious of the fact. In a rare way he combined the vigor and enthusiasm of youth with the poise and judgment that usually belong to age. All who knew him loved and honored him. His is an irreparable loss. But his memory will not die. His example will be an inspiration to all to close up the ranks and press forward.

"Our Heavenly Father, we rejoice in the blessed communion of all Thy saints, wherein Thou givest us also to have part. We remember before Thee all who have departed this life in Thy faith and love, and especially this Thy servant. We thank Thee for our present fellowship with them, for our common hope, and for the promise of future joy. Oh, let the cloud of witnesses, the innumerable company of those who have gone before, and entered into rest, be to us for an example of godly life, and even now may we be refreshed with their joy; so that with patience we may run the race that yet remains before us, looking unto Jesus, the Author and Finisher of our faith; and obtain an entrance into the everlasting kingdom, the glorious assembly of the saints, and with them ever worship and adore Thy Glorious Name, world without end." Amen.

Isaac Schlichter

(For many years a worshipper and office bearer in the Church of the Good Shepherd, Kensington, who entered into rest June 26, 1916.) A permanent record upon the minutes of the vestry of the Good Shepherd concerning this zealous and devoted Churchman contains the touching tribute of his rector and associates in the vestry which will be read with interest.

"As a vestryman of this church for more than thirty years he will be remembered for his liberal gifts to the parish, chiefly the late Watson property, which he purchased for $5,000, and the large gift of $17,000 which he contributed towards the erection of our splendid parish house. It will ever be pleasant to remember that his widow shared with him in making these and many other gifts to the church. His fellow-vestrymen mourn his loss and the interest they always felt he took in the conduct of the parish. His simplicity and modesty were remarkable, and he held in high regard everything that was moral. For his good example we give God thanks.

"Many a one could tell of his timely aid in need, and of his sympathy in affliction. After a trying illness of eight and a half years he passed peacefully to his rest. Lord, keep green the memory of this Thy servant, and 'remember unto him, O our God, for good all that he hath done for his fellow-men.' "

William B. Dupuy

(Entered into rest at Atlantic City on the Feast of the Transfiguration, 1916.)

The deceased was for many years actively connected with the Church in Philadelphia in St. Mark's, the Ascension, and latterly St. Mary's, West Philadelphia, from which parish he was buried. For the past quarter of a century he had made Atlantic City his summer home and had been equally active in Church life, serving long as senior warden of All Saints' Church. The following beautiful tribute to him forms part of a memorial sermon preached by the rector, the Rev. John W. Williams:

"He was one of the few men who met in the Carisbrooke Inn, in Ventnor, in June, 1901, to form some kind of an organization for the building up of the work of the Church in Chelsea and Ventnor and to devise means for reducing the mortgage debt of about $20,000 with which the venture started, and when the little chapel gave way to the present church and a separate parish was formed, he was elected the first senior warden, which position he held until his death.

"He always took an ever-increasing interest in the work, being with us for a number of months every year, welcoming all who came with a word and kindly smile. In his business he was a man most highly regarded by all who knew him as an example of the strictest integrity and probity in all his dealings.

"In his last sickness he was an example of wonderful patience and heroism during the long months he lay wasting with disease, until the time of his release came.

"We shall miss him from our midst—his kindly welcome—his wise counsel—his interest and zeal for the building up of the Church of which he was so faithful a member—his work here is done, but his example remains as our rich legacy, for it is still true that 'a good name is far better than great riches.'

"We laid all that was mortal of him to rest under the arches of nature's great cathedral in that most beautiful of God's Acres, at Bryn Mawr, with the prayer of the poet, 'God accept him—Christ receive him.' "

Bishop Roots, of Hankow, is urging upon the Church the importance of properly equipping our hospital in Wuchang. There is no place in the foreign field where so much has been done with so little, and the point has at last been reached where work cannot go on without a great and positive enlargement. Plans have been drawn for a group of buildings which when completed and equipped will cost in the neighborhood of $160,000.

The Rev. Edwin S. Carson, sometime rector of St. Paul's Memorial Church, Fifteenth and Porter Streets, Philadelphia, and until now rector of Holy Trinity Church, Minneapolis, and chaplain of the University of Minnesota, on All Saints' Day became rector of Christ Church, Ridgewood, in the Diocese of Newark.

LITTLE ITALY

By Mrs. Frederick Gardiner.

It is some thirty odd years ago since Bishop Stevens called from New York to Philadelphia the Rev. Michele Zara to look over the field with a view to starting some work among the Italians in the lower part of the city. Mr. Zara responded to this call and was so enthusiastic over the possibilities he saw that he gave up the important work he had already begun in New York at Grace Chapel, the first work, by the way, undertaken by any Church, except the Roman Catholic, among the Italians in this country, and came to Philadelphia to start the Church work which is now carried on at Tenth and Christian Streets. In those days the work was begun in a small room and a shed; and in a short time a flourishing work was under way. Perhaps the most important agency for good was the little parish school, where the Italian children were gathered in day by day and were taught kindergarten work and several higher grades, and heard for the first time in their lives readings from the Scriptures. Later on this school was abandoned, as a public school opened kindergarten and primary departments, but men and women still testify to the good they received from the parish school.

Another of our abandoned enterprises was the soup kitchen. In these days of enlightened organized charity there is no need of such an undertaking, but in those days it was one of the most potent channels of approach to the foreigners who, with no language in common with us, were unable to communicate anything but the simplest wants.

There was bitter opposition among the Roman Catholics, who perhaps realized their own neglect, but could not with equanimity see their work taken over by others. This resulted in that rough element of lower Christian Street showing their animosity in fierce, crude ways. It was no uncommon thing for decayed vegetables, eggs, bricks even, to be thrown into or at buildings where our work was going on.

It seems a far cry to hark back to those old days when one goes to the dignified and beautiful church at 1021 Christian Street and sees the orderly and appropriate services which are held there every Sunday and Holy Day.

Parish work is developed on the same lines as in every other church, but the Italian people respond with their characteristic Latin enthusiasm. Mr. Della Cioppa, the present rector, has done much to develop the artistic side of these people, and at Christmas time last year a most beautiful Nativity drama was carried out with detail and finish such as one could hardly expect in such youthful presenters.

How many people, I wonder, realize the life of our foreign population below Eleventh Street? Take a Fourth Street car any Saturday and go south eight or ten blocks and one is transported immediately into a foreign world; the sidewalk market with its foodstuffs, its drygoods, its shoes and every kind of goods that humanity can need is displayed on the sidewalk; and the customers stand bargaining just as one sees in the old markets of Rome or any of the small towns of Italy.

Go down into lower Christian Street some "Carnival Week" and see the street given up to the life of the people as they know it in their own countries; booths all down the center of the street, small tents with merry-go-rounds, not infrequently, I fear, some gambling places, music of all kinds, and the people themselves in gay mood, making the street their playground.

Call at the College Settlement which is doing such noble work at Fifth and Christian Streets, at the end of their working year, when they throw themselves heart and soul into making merry for the people. Bright-colored Chinese lanterns and decorations of colored paper are festooned across the street. The boys and girls sell little toys in the street, transforming our cold civilization of the twentieth century into something more nearly resembling the childhood of the race than seems possible when we contrast it all with the severe decorum of—say, Walnut Street!

This may seem to have little to do with Church work, but I think Mr. Della Cioppa will bear me out in saying that the life of the people is *the* thing of all others that opens our hearts to our stranger fellow Christians.

The Italian work of the Church has grown rapidly in the past years. Young men are presenting themselves to be received into the Church in increasing numbers, and it is appalling to find how few people have any idea of it. Each new effort by the Church seems necessarily to go through the same process of antagonism and slow progress in the early stages, but, having weathered that period, each new mission finds itself more eager for progress than there are means to meet that need.

It is hard to realize that this great appeal to our missionary spirit within our own precincts should not meet with hearty response, but it is a fact that even with the great assistance of the Ladies' Italian League, started thirty-two years ago, to uphold the Italian work, the proper financial support is exceedingly difficult to obtain. There are many needs to meet. There are many branches of the work inexpedient to begin owing to this lack of funds, and although this short article is in no sense intended as a presentation of the financial situation, if it in any way excites interest in our Italian work, may we not ask for some visible result? I have not mentioned the devoted work of several women whose names are well known to those interested in this particular branch of our Church work, but in the hearts of the people they are surely written in glowing colors. But for them would not the enterprise have perished altogether? Who can say?

The Italian work is carried on under the supervision of the General Missionary at L'Emmanuelo, St. George's, Richmond, in Germantown, and at Cedar Hollow in Chester County. We have two Italian candidates for Holy Orders, one of whom is in the Divinity School. Bishop Garland, who formerly had the oversight of our work among Italians, resumed full charge of it on October 1st.

WHAT WILL YOU DO ABOUT IT?

A Social Service Commission Inquiry

When the Social Service Commission discovered the size and quality of the problem presented by the thousands of homeless girls and women employed in Philadelphia at a wage of from $6 to $7 a week, and therefore unable to pay for decent and morally safe living quarters, it decided to enter this almost untouched field of social effort, and call on the Church to help in the solution of this community problem.

There follows a short account of what the Commission found out, and what it proposes to do and to ask.

It may be remembered that last March the Commission invited representatives of all the boarding-homes and agencies dealing in other ways with employed girls and women to attend a conference. It was there stated that there are about 138,000 girl and women wage-earners in the city; that many thousands of them are adrift; that all the organized boarding-homes together accommodate less than 1,000; that there existed no general survey of the lodging-house districts; that many of the houses receiving girls who can pay only $3 or $4 a week for board are unsanitary and morally unsafe; and that in addition to the constant demand for decent quarters for the normal girl, there is great need of clean and respectable homes for girls trying to recover from mistakes or sins, and for girls who would endanger the morals of other girls.

The Commission next appointed a committee to secure further information on the whole subject and recommend a plan of action. An investigator was engaged and worked in West and South Philadelphia, Frankford, Germantown, Kensington, Arch Street and Strawberry Mansion districts. A survey of social agencies was made to ascertain which would use a central bureau of lodging-houses by referring applicants for board or landladies, and giving advice or money.

At a second meeting the secretary of the New York Association to Promote Proper Housing for Girls described the methods of that association and gave much valuable advice.

It was then decided to conduct experimentally during the summer a bureau of lodging houses, under the auspices of the Travelers' Aid Society. To the lists of houses furnished by this society, the Y. W. C. A., and a few other agencies were added houses carefully investigated by the Bureau's agents, properly recommended, and accepted by the directing organizations.

Signs were put in stores and factories advertising the Bureau, and a systematic effort was made to find a large number of safe and decent houses to take girls at less than $5 per week for lodging and two meals a day. As most of the girls earn a weekly wage of from $6 to $7, they cannot pay more.

From July to October, inclusive, 282 houses were investigated, 121 being approved and 27 rejected; 183 persons applied for board and lodging, 161 of them being women; 15 social agencies have referred applicants for board to the Bureau, and 19 have co-operated by dealing in various ways with cases referred to them by the Bureau.

These figures indicated that the Bureau met a real and widespread need, and it has now been organized for permanent work under the direction of the Consumers' League, Catholic Children's Bureau, Social Service Commission of the Diocese, Travelers' Aid Society, Welfare Division of Curtis Publishing Company, and Young Women's Boarding Home Association, and is located in the office of the Consumers' League.

Now, how does all this concern the Church? Are we our "brother's keeper" in this matter? It is not necessary to rehearse "sob-stories," or possible to dismiss the question by claiming that the girls are "worth" no more than they get or can pay. The fact is that to unwholesome and morally unsafe living quarters may be traced many of the social and economic burdens, wastes, and losses of city life, not to mention moral and spiritual havoc.

What *can* the Church do about it? Every parishioner of every parish can be informed through the church bulletin board, calendar, etc., of the existence and address of the Bureau; clergy and laity can tell their neighbors, friends and all the philanthropic societies outside the church to which they belong about the Bureau, can recommend applicants for either board or boarders, and can give money towards its support. As no fee is charged the girls, and the landlady pays only one fee of twenty-five cents if any lodger stays a week or longer, the Bureau must be supported mainly by voluntary contributions.

Taking boarders at from $3 to $5 a week is not a paying proposition; but it is believed that there are persons in every parish or known to its members who would perform this service to the individual and the community, *if they knew of the need.*

THE CHURCH AND THE NEGRO

The Convocation of South Philadelphia held a meeting on October 30th in the parish building of the Prince of Peace. After the business meeting came supper, followed by a conference on Church Work among Colored People in the Diocese of Pennsylvania. The Rev. Dr. Tomkins, the dean, presided. Addresses were made by the Rev. John R. Logan, the Rev. Henry L. Phillips, the Rev. Llewellyn N. Caley, and Mr. F. H. Bendig, Jr. Mr. Logan spoke of what the Church has done for colored people in the diocese. Going back forty years, he showed that there were but two churches for members of that race—St. Thomas' and the Church of the Curcifixion. Now there are eight churches and seven mission stations. There are over 2,500 communicants, 2,100 Sunday-school scholars. Colored people are now raising about $15,000 towards their own support. St. Simon the Cyrenian, one of the younger parishes, has 700 scholars on its Sunday-school roll.

The Rev. Mr. Phillips spoke of what still remains to be done among the more than 130,000 colored people in the diocese. About 300,000 have lately been imported from different parts of the South, to fill vacancies caused by the European war. Many have come into the Diocese of Pennsylvania. They come largely from the country and from small towns in the South. They are illiterate and superstitious. They are unaccustomed to Northern civilization. Here is the Church's opportunity to do a large and lasting work. In southwest Philadelphia, where about 65,000 colored people live, a community house is greatly needed. Besides teaching these people how to live decently, it would be a constant feeder for our churches. For towns like Coatesville, where a large number of these newcomers are going, another clergyman is greatly needed. Cannot his salary be provided for since the diocesan budget does not give enough even for those now employed? In the diocese, there is not a home where our boys who need such a place, can be sent. There is no place where a convalescent, who has just left a hospital, can be sent. Going home frequently means a relapse. Or work is done badly for employers, because physical health has never been thoroughly restored.

The Rev. Mr. Caley spoke of the great Negro problem—a national problem—which overshadows every other in point of importance. He thinks that Christian education and fair treatment can solve the problem. No better means than the helpful and elevating teaching of the Church can be found anywhere.

Mr. Bendig made an earnest plea to Church people to think of their neglect of this race, to remember the progress it has made in intellectual and material fields during the last fifty years. These people are loyal American citizens and should be treated as such. Unchristian discrimination should cease. The Church should take a more prominent part in teaching right and decent living in this life as well as preparing them for another.

EDUCATIONAL NOTES

Mission Study Classes are now in session Monday afternoons and Tuesday mornings in the Educational Room at the Church House. The subject for the year is "The Mission of the Church to Latin-America." Text-book, "The New World," by Arthur R. Gray. The present classes, representing twenty-five parishes, close December 15th. Epiphany classes will have their organization meetings on Monday, January 8th, at 2.30 P. M., and Tuesday, January 9th, at 10.15 A. M. Parishes not already represented are urgently invited to send delegates to these classes. Assignments used for the discussions and conduct of the classes have the approval of the Bishop, and a message from him for each session. While the mission study class has received hearty support and co-operation in this diocese, still there are parishes where it has not been tried, and to these we especially appeal for the presence of one of their members in the Epiphany class. Registrations may now be made at the Church House.

It gives us great pleasure to announce a Diocesan Mission Study Class on Christian Education, to be held in the parish parlor of St. Mark's, Locust and Sixteenth Streets, Fridays at 11 o'clock, beginning December 8th. Subject for the session: "The Church's Duty Towards Education." Leader, Rev. Elliot White.

The Education Room was formally opened on October 3d, with the Bishop's blessing. We are told by those who make use of it that the room supplies a long-felt need. If you accept this cordial invitation to visit the Educational Room you will find the reading table filled with Church papers from all over the country, text-books, maps, etc., for study classes on sale, publications of the Church Missions House and Church Missions Publishing Company. We endeavor to supply any book on the Church and her mission. Single copies of Church papers are sold, and subscriptions taken. Various articles from the Missions are on sale, and a great variety of appropriate Christmas cards and calendars.

The Diocesan Events Book is daily consulted. Its value depends upon the parishes consulting it when fixing dates of meetings, and promptly sending notices to the Educational Room of meetings, bazaars, special preachers and patronal festivals, events in which we have a common interest. You will always receive the courteous attention of Miss Avery, the business secretary, whose hours are from 10 to 2.

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NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

A cablegram has been received from the Rev. John K. Shyrock announcing his safe arrival at Shanghai.

The Rev. Clarence W. Bispham is temporarily supplying the Sunday services at Holy Trinity, Lansdale, because of the illness of the missionary, Rev. J. Clayton Mitchell.

At the University Service held in St. Mary's Church, West Philadelphia, on the morning of the first Sunday in November, the preacher was the Rev. Harvey Officer, O.H.C.

The rector of the Church of the Resurrection, Philadelphia, has secured as parish visitor Miss J. Frances Williams, a graduate of the Philadelphia Deaconess' Training School of the Class of 1913.

At a stated meeting of the vestry of the parish of the Holy Apostles, Philadelphia, Mr. Joseph L. Bailey was elected a member to fill the vacancy created by the death of the late Col. Alexander P. Colesberry.

Five of the young men of old St. Peter's Church, Philadelphia, are pursuing their studies as candidates for Holy Orders, one at the University of the South and the remainder at Berkeley Divinity School.

Calvary Church, Conshohocken, has received an addition of $10,000 (in two gifts) to its Endowment Fund, which thus totals $28,000. Under the vigorous leadership of its rector, the Rev. J. Kennedy Moorehouse, Calvary is making remarkable progress

At the half-past four Evensong on Sunday, December 3d, in the Church of the Incarnation, North Broad and Jefferson Streets, Bishop Rhinelander will officiate at the dedication of the new memorial altar and reredos. A description of these we hope to publish later.

The Bishop White Prayer Book Society held its annual service on the evening of the Twentieth Sunday after Trinity in St. Peter's Church, Germantown, the preacher for the occasion being the Rev George H. Toop, D.D., rector of the Church of the Holy Apostles, Philadelphia.

In connection with his work at old Christ Church the Rev. Francis M. Wetherill has put in operation a secret order for boys devised by himself known as "the Knights of St. John," the ritual and degrees of which have been published. Copies may be obtained at Jacobs' Book Store.

Upon his return in the fall from his vacation, the rector of Christ Church, Germantown, the Rev. Charles H. Arndt, was surprised by the gift from a number of his parishioners of an automobile, which has added tremendously to the efficiency of his visitation of his widely scattered congregation.

On the evening of All Saints' Day the choirs, Sunday-school teachers, district visitors and parish workers of Holy Trinity Church and its chapels gathered in the parish church for their annual parish festival, after which they were entertained at a reception by the rector and vestry in the parish house.

The Rev. William E. Taylor, who has for many years been actively identified with the International Christian Association in China under Mr. George S. Eddy, a work in which St. Paul's Memorial Church, Overbrook, has been greatly interested, was the preacher in that church at the morning service, Sunday, October 22d.

The missionary at Swarthmore has prepared and is widely circulating a card advertising Trinity Mission, its services and activities, which may well serve as a model to others. Mr. Matos assures us he holds no copyright thereof and will be glad to have any of his brethren make free use of his idea.

In the death of Mrs. Charles P. Perot, early in October, the parish of Holy Trinity lost one of its oldest and most faithful communicants and many of the philanthropies of our city a zealous and devoted friend. For more than a half century Mrs. Perot had been a worshipper and worker at Holy Trinity and for almost as long active in its charitable work.

Wednesday evening, November 8th, the parishioners of the Chapel of the Prince of Peace observed the twenty-third anniversary of the opening of the chapel with a reception to their vicar, the Rev. Joseph P. Morris, recently returned from a six months' leave of absence. During the evening Mr. Morris gave an interesting account of his experiences in connection with hospital work in Paris.

An impressive service was held in Tacony on Sunday afternoon, October 15th, in one of the local theaters kindly given for the purpose. It was an outpouring of the citizens of all denominations "to give thanks for the safe return from the border of our soldiery" who had been mustered out of the federal service the previous week. The rector of Holy Innocents, the Rev. R. A. Edwards, D.D., presided.

A combined service of the Sunday-schools of Christ Church, St. Peter's, St. Michael's, the Epiphany, and St. Thomas', Germantown, is to be held at Christ Church, Tulpehocken and McCallum Streets, on the afternoon of the First Sunday in Advent, December 10th, at 3 P. M. Bishop Rhinelander is expected to be present and make the address. Last year on a similar occasion about one thousand members of the schools represented were in attendance.

With an enrolment at the University this year showing an increase in all departments of close to a thousand (911 to be exact), it is gratifying to note the active way in which the parishes of our Church in its immediate neighborhood, St. Mary's, the Saviour and the Transfiguration, are actively interesting themselves in the student body and doing all in their power for the religious and social welfare of the students.

The rector and people of Christ Church, Eddington, are desirous of helping in all ways possible the community in which they are. One of their activities is a "Christ Church Neighborhood Club" which has just entered upon the sixth year of its career with promise of greater success than ever before. Meetings are held every two weeks with an average attendance of between seventy-five and a hundred persons belonging to the various religious societies of the place. The program at these meetings is a varied one of entertainment and instruction.

The lectures in post-graduate work offered the clergy by the Philadelphia Divinity School (examinations in which will count in the awarding of degrees) were started on Monday, November 6th, with most encouraging promise in the way of enrolment. For this semester three courses are offered, respectively by Dr. Yerkes (History of Religions, Mondays 10.30 A. M.); Dr. Foley (Inspiration and the Supernatural, Mondays 1.30 P. M.); and Dr. Heffern (Literature of New Testament, Mondays 2.30 P. M.). All the lectures are given at the Church House.

An important and significant addition was made to the working force of the Church of the Good Shepherd, Rosemont,

when some twenty men of the parish met at the call of the rector and offered themselves "for personal work," organizing as a Men's Guild with Mr. Thomas E. Baird as president, and Dr. Chance as secretary. The following specific activities of the guild, each with a competent committee in charge, were at once set in operation, viz., Personal work among the boys of the parish; supervision of the gymnasium in the parish house; ushering at the church services. Others will be added as occasion requires.

On Wednesday evening, November 1st, a class in "Personal Religion" was formed at the Church of the Holy Apostles, Philadelphia. The object of this class is to try to make real and vital the fundamental principles of the Christian Religion. The Bible is to be the text-book used, and it is hoped that by a topical study of this ever-living book some may be helped in removing or enduring their practical difficulties which lead to worry, anxiety and mental illness. Meetings are held in the Guild Room.

Sunday morning, October 15th, one hundred and fifteen men of the Men's Bible class of St. Timothy's, Roxborough, made a pilgrimage to Valley Forge. The trip was made by motors, the day was ideal and all were most enthusiastic. They reached the church in time for the morning service, when the rector, the Rev. W. Herbert Burk, preached an appropriate patriotic sermon. After luncheon out of doors, the rest of the afternoon was spent in visiting the points about Valley Forge of historic interest. It was a very practical object lesson in patriotism and religion for all who participated.

At the October meeting of the Convocation of West Philadelphia in the parish house of St. James', Kingsessing, the chief subject of discussion was work among the Italians, whose numbers in that section have greatly increased. A report based upon careful observation, which recommended a separate and well-situated building for this work, was adopted and referred to the Bishop Suffragan in the hope that an Italian priest may be found to work exclusively among his own people in West Philadelphia. During the session a paper was read by the Rev. W. R. Turner of Overbrook.

The semi-annual meeting of the Philadelphia Association of the Students of the Theological Seminary of Virginia was held in the Central Y. M. C. A., 1421 Arch Street, Philadelphia, Thursday, November 2d, 1916. The president, the Rev. J. Thompson Cole, presided. Dinner was served at six o'clock, and later the Rev. James Davis Gibson read an essay on Prayer Book Revision which was discussed at length by all the members present. The dean was prevented from attending on account of illness. The next meeting will be held the first Thursday in May, 1917.

A notable course of public lectures is being delivered by members of the faculty of the University of Pennsylvania, on the History of Religions each Monday afternoon at four o'clock in Houston Hall. The course, which is of wide range and is being given by such experts as Drs. Max Muller, Jastrow, Montgomery, Edgerton, and Hyde, began on November 6th and will be carried on until March 19th. No tickets are required and the invitation is general. Those interested may receive by mail the prospectus of this and the other public University lectures on application to the Recorder's Office, University of Pennsylvania.

Clergy desiring to obtain a good home and training for orphan girls are asked to communicate with the superintendent of the Carson College for Orphan Girls which has begun operations on its site at Chestnut Hill and which promises to be one of the most perfect and complete enterprises of its kind in the country. The wonderful ideals for such a work as dreamed of by Jean Webster in her charming story "Dear Enemy," are apparently all to be realized in fact in this Carson College. Mr. Leonard W. Coleman, superintendent, 716-717 Witherspoon Building, Philadelphia, will be glad to answer inquiries in person or by letter.

The twenty-ninth anniversary of Mr. Frank H. Longshore as organist and choirmaster of the Church of the Good Shepherd, Kensington, was fittingly observed on the third Sunday in September. They appear to know how to hold on to good things in this parish. Their rector, in more ways than one a "good fellow" (this, we believe, is our first lapse of this sort in these columns—we ask forgiveness if faulted for it), lacks but a little of the half century of continuous service there. And here is our good friend Longshore with his twenty-nine years. The best of it is that the passing of the years seems but to add to their efficiency. So we say, "God bless 'em."

Over nine hundred persons crowded into St. Stephen's Church, Philadelphia, on Sunday evening, the 5th of November, to participate in the inauguration of the popular evening services planned by the parish as outlined in these columns in our last month's issue. The Rev. Dr. Reiland of St. George's, New York City, was the preacher, and the music was of exceptional character. An interested committee of men have financed these services and have volunteered to advertise them well. Distinguished preachers from outside Philadelphia are to occupy the pulpit. Dr. Grammer appears justified in his prophecy that there seems to be a place for services of this sort in a center like St. Stephen's.

A service of singular beauty and impressiveness was conducted by Bishop Rhinelander on the afternoon of Sunday, November 5th, at Trinity Mission, Gulph Mills, the benediction of a memorial bell, the gift of his widow in memory of the late beloved rector of the Redeemer, Bryn Mawr, the Rev. James Haughton, M.A. (1839-1914). The Rev. James B. Halsey acted as the representative of the donor in the formal presentation. A large and interested congregation assisted in the service. The work at Gulph Mills, under the ministrations of the priest-in-charge, the Rev. Robert M. Beckett, is growing steadily, and it is hoped that the efforts of the Convocation of Norristown to complete the sadly needed church accommodations will be successful.

The second Club Night of the season of our diocesan Church Club in the Assembly Room of the Church House, on the evening of October 30th, was the means of bringing together an unusual attendance of the clergy and laity who gathered to hear personal reports from some of our deputies to the late General Convention. The speakers were the Rev. Drs. Foley and Tomkins, the Rev. Mr. Halsey and Messrs. Earle (taking the place of Mr. Morris) and Francis A. Lewis. Bishop Garland also spoke on the work of the House of Bishops. The addresses were all of them most interesting, the careful attention of the large audience being evidence of the widespread interest we all have in the sessions of this great legislative body of our Church.

We wonder if the diocese as a whole appreciates the possibilities we possess in the Diocesan Library, situated in the upper story of the Church House. There is a large and valuable collection of religious books, ancient and modern, volumes of reference, the material for regular systematic study or for occasional reading. With the limited funds at their disposal, the Board of Control endeavor to purchase the newer books of permanent interest. The fact remains that the library, which is absolutely free, is not used either by the clergy or laity as it should be. Sunday-school teachers, members of Mission Study classes, especially would find in this library a help and advantage. It is to be hoped this season will see for it an increasing patronage.

On the last Sunday in October and the days following, the parish of the Messiah, Gwynedd, the Rev. Benjamin N. Bird, rector, celebrated the completion of its first half century of existence. A historical sermon by the rector, a memorial service on All Saints' Day, a parish reception, a personal message from one of the earlier rectors formed part of a delightful programme which was successfully carried out on successive days. The climax was reached on the Sunday of the Octave with the presence of Bishop Rhinelander,

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who administered Confirmation and dedicated the enlarged parish house. A souvenir of the celebration takes the form of a handsome illustrated booklet containing the historical sermon and the programmes of the various events. This suburban parish, with a fine situation and excellent equipment, under the judicious and capable leadership of its present rector, was never more vigorous than now.

On the afternoon of Saturday, October 21st, the twentieth annual State Conference of the Daughters of the American Revolution marked its closing session by the presentation to the Memorial Chapel of a sedilia in memory of the Rev. Thomas Davis, a Church of England clergyman who came to the colonies in 1773, and joined the American fighting forces, and who was afterward the rector of Christ Church, Alexandria, Virginia. It was Mr. Davis who attended Washington during his last illness and who officiated at his funeral.

Another memorial to be erected very shortly at the same chapel is a window to Martha Washington. Already $15,000 have been subscribed to this purpose. The chapel is now nearing completion and will be one of the most remarkable patriotic memorials ever known. It is largely the result of the untiring efforts of the rector, the Rev. W. Burk, and his faithful associates who have given unceasing labors to develop this monument.

On Tuesday evening, October 31st, a "Parish Hallowe'en Party" was held in the administration building of the Church of the Holy Apostles, Twenty-first and Christian Streets. About four hundred persons were present, and the affair was pronounced by all as a great success, indicative, as it was, of the fellowship and good feeling existing among the members of the parish.

The large gymnasium on the second floor was decorated for the occasion and afforded an appropriate setting for the activities of the evening. The choir rooms were given over to the little children and their games, while songs and recitations furnished entertainment for those who were unable to participate in the games of the young people, or who did not care to join their friends in the smoking room. Especial effort was made to provide entertainment for both old and young.

Later in the evening, refreshments were served, after which the guests departed feeling that it had been a great event in the social life of the parish.

For the last four years St. Stephen's Church, Clifton Heights, and the Church of the Atonement, Morton, have been combined under the leadership of the Rev. Edward H. Bonsall, Jr. On June 25th these two churches resumed their work as independent parishes. The Rev. Mr. Bonsall is now rector of St. Stephen's,

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Clifton Heights, while the Rev. Thomas Shoesmith is in charge of the Church of the Atonement, Morton.

The week of October 1st was celebrated as anniversary week by St. Stephen's Church, Clifton Heights. Sunday, October 1st, was rallying day in the church and Sunday-school. There was an attendance of over two hundred at the services; while there were one hundred and forty, out of an enrolment of one hundred and eighty, present in the Sunday-school. On Wednesday, October 4th, there was a reception tendered the rector, the Rev. Edward H. Bonsall, Jr., and Mrs. Bonsall in the rectory, which has been remodeled and put in first-class condition during the summer. As part of the celebration the mortgage of $1,000, which had been on the rectory since its erection in 1885, was burned. The parish is now free from debt and looking forward to renewed effectiveness and usefulness in the community.

Mr. Krantz, who did such admirable work assisting at the Prince of Peace Chapel during the absence of the vicar, has been ordained deacon and placed in charge of the new mission, St. Gabriel's, Feltonville, on the Northeastern Boulevard.

The Rev. J. Thompson Cole, rector of St. Paul's, Cheltenham, has been given a temporary leave of absence, which he will spend recuperating under the care of his brother, who is a New York physician. The services at St. Paul's meanwhile are being supplied by Dean Bartlett.

The Mission of the Incarnation at Drexel Hill, under the oversight of the rector of Lansdowne, reports encouragingly of the Every Member Canvass which is being vigorously pushed by the executive committee of the Mission, resulting in additions to membership, increased support and prospective candidates for baptism and confirmation. The rector of St. Paul's, Winston-Salem, N. C., is to hold a brief Mission in December, from which much benefit is expected.

The General Seminary alumni of the diocese will be interested to learn that Dr. Fosbrooke has accepted his election as dean of that institution and will enter upon his duties January 1st. At this writing no definite date has been fixed for his installation.

By appointment of the presiding bishop, Bishop Rhinelander will act as one of the presenters at the consecration of the Rev. Hugh L. Burleson, D.D., as Missionary Bishop of South Dakota, which is to take place in the Cathedral of St. John the Divine, New York City, Thursday, December 14th.

We desire to correct an error in our item concerning St. Michael's Chapel of St. Mark's parish, Philadelphia, appearing in the November issue. The work at St. Michael's is exclusively among white

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people (St. Mary's on Bainbridge Street is the parochial mission for the colored people). The Rev. Harold S. Percival of New York has become an additional curate at St. Michael's, which now has a communicant list of over 400, with the usual parochial activities besides a growing work among the large "alien" population surrounding it, in the form of classes, meetings, etc., and a kindergarten in the Neighborhood House. The Rev. James M. Niblo is the vicar.

At his recent visitation of St. David's, Manayunk, the Bishop Suffragan dedicated a handsome bishop's chair and kneeler, a memorial of the late Orlando Crease, Esq. Designed by E. Donald Robb and executed by Irving and Casson, the chair corresponds exactly with the rest of the Crease Memorial. By the will of the late Mrs. Sarah A. Ennis, a life-long communicant of St. David's, the parish has received an addition of $1,000 to its Endowment Fund. Other bequests in the will are made to the Hatboro Orphanage, the Board of Missions and to her ancestral parish in Ireland.

The Rev. Gabriel Farrell, Jr., some time a curate at Calvary Church, Pittsburgh, has accepted a similar position at St. Luke and the Epiphany Church, Philadelphia, entering upon his duties November 1st. He is a graduate of the Cambridge Seminary and comes here with the highest commendations.

His friends in the diocese will be interested to learn that Bishop Van Buren has accepted an invitation as *locum tenens* at Calvary, Pittsburgh, pending the selection of a new rector.

When the Rev. Dr. Samuel Upjohn and his wife strolled over from the rectory to attend a Parish Tea in the parish house of St. Luke's, Germantown, they were surprised to find that what they had supposed was a secret and known only by themselves and a few intimates had somehow become public property. For it was October 24th, and it also happened to be the date of the golden anniversary of their wedding. They were completely taken back on entering the parish house to find it most beautifully decorated with all the evidences of some festal celebration and a great crowd of parishioners and friends in attendance. During the evening they were made the recipients of a purse containing a large gift of gold. Dr. Upjohn has just completed thirty-seven years as rector of St. Luke's and the occasion was a fitting evidence of the high regard in which he is held by his people.

The Rev. Stuart L. Tyson, M.A., who last winter aroused such interest here by his public lectures on "The Bible and Modern Criticism," has begun a further course on "St Paul," which is being given in the parish house of St. Mark's Church, Locust Street, on Wednesday afternoons December 6th, 13th and 20th at 3.30

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On the evening of November 2d some forty men of the parish gathered in the school room of St. Thomas' Church, Whitemarsh, in response to an invitation of the rector and vestryman. During the evening the accounting warden, Mr. William Drayton, read a very interesting historical sketch of the more than two hundred years of the parish. As the outcome of the interest aroused, a resolution was passed to ask from each parishioner a gift of one dollar to provide a tablet to be placed in the church in memory of Jasper and Edward Farmar and another in memory of George Sheaf, the three men who were chiefly responsible for the beginnings of St. Thomas'.

The death is reported on November 10th from her late residence at the Clinton, of Mrs. Louisa H. Foggo, the widow of a former beloved rector of old Christ Church. The deceased was a direct descendant of John Washington, an uncle of our first President. The burial was in the church yard of St. James the Less, Falls of Schuylkill, where her husband was interred some sixteen years ago.

One of the promising activities of the parish of the Holy Nativity, Rockledge, is the Bible Study Hour each Wednesday evening, when from thirty to fifty persons come together for an hour and, after brief devotions, read and study together under the leadership of the rector, the Rev. F. H. Argo, some book of the Bible.

Deaconess Gilliland, late of the Diocese of Albany, has taken up work at St. Barnabas' Mission, Germantown.

In December the Clerical Brotherhood will have but two meetings, viz., on the 11th and 18th, that on the first Monday being omitted because of the Round Table Luncheon and Conference later in the day, and the customary recess at the holiday time. The meetings of the Brotherhood thus far this season have been full of interest and very well attended. They would be even more profitable if a larger percentage of the clergy would come regularly.

At its meeting, held October 10th in the Church of the Covenant, the Convocation of North Philadelphia regretfully accepted the resignation of Joseph S. Goodbread, Esq., as treasurer, an office which he has held with distinction for years. Mr. Charles A. Klink was unanimously chosen in his place.

On Wednesday, November 15th, in St. Nathanael's Church, East Alleghany Avenue, Rev. George R. Miller, priest-in-charge, Bishop Garland conducted an ordination service; advancing to the priesthood the Rev. Giovanni A. Scarinci, and admitting to the diaconate Mr. George R. Krantz, Jr. The sermon was preached by the Rev. Dr. Tomkins. Mr. Scarinci was presented by the Rev. H. Creeson McHenry, acting superintendent of the City Mission, and Mr. Krantz by the Rev. Mr. Miller. Mr. Scarinci is the son of a Waldensian pastor, a graduate of the Princeton Seminary and is now on the staff of the City Mission in connection with work among his own people. Mr. Krantz, a graduate of our Divinity School, has been placed, under the direction of Mr.

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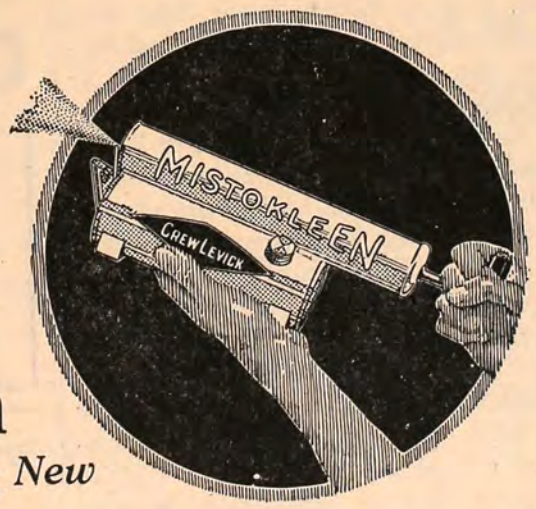

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Rev. Carl E. Grammer, D.D., Philadelphia.
Rev. H. Richard Harris, D.D., Philadelphia.
Rev. J. DeWolf Perry, D.D., Philadelphia.
Rev. Royden R. Yerkes, D.D., Philadelphia.
Charles H. Clarke, Philadelphia.
W. M. Coates, Philadelphia.
George R. Yarrow, Philadelphia.

TERM EXPIRING 1917.

Rev. W. S. Baer, Elizabeth, N. J.
Rev. George H. Toop, Philadelphia.
Rev. J. B. Falkner, D.D., Philadelphia.
Rev. Joseph P. Morris, Philadelphia.
Allen Childs, Philadelphia.
Harold Goodwin, Esq., Philadelphia.
Howard R. Sheppard, Philadelphia.
J. Nicholas Mitchell, M.D., Philadelphia.

Committee on Finance.

Alfred Lee, Esq., Treasurer.
William M. Coates.
Allen Childs.
George R. Yarrow.

Publication

Rt. Rev. Thomas J. Garland, D.D.
Rev. Llewellyn N. Caley.
Rev. J. DeWolf Perry, D.D.
Harold Goodwin.
Rev. S. Lord Gilberson, General Secretary.

Miller, in charge of the new St. Gabriel's Mission, Feltonville, Front Street and Northeast Boulevard. The service was attended by a number of the clergy and an interested congregation of laity.

The following letter has been sent out and is printed in THE CHURCH NEWS in order to secure the widest publicity:

November 14, 1916.

To the Various Diocesan Committees, Secretaries, Treasurers, etc.

GENTLEMEN:—

A very unbusinesslike method has prevailed in the past in the matter of indiscriminate orders for diocesan printing, stationery, etc., making it very difficult and in some cases impossible for the treasurer to trace the origin of many bills presented to him for payment. In order to correct this he has prepared a duplicate form whereby a record of every original order shall be kept for reference. These orders are in the hands of the Bishop's Secretary who alone is authorized to issue them, and our printers and stationers instructed accordingly.

Please note the above and oblige.

Yours faithfully,

EWING L. MILLER,
Treasurer.

The Bishop of the Diocese has received the following interesting letter from the Chairman of the Trustees of the Armenian Apostolic Church of Philadelphia:

"Dear Bishops:—

"In answer to the call of the President of the United States, we held a united service at St. Stephen's Church, Tenth below Market Street, on Sunday, October the 22d, with the Armenian Evangelical Church of this city, when the Rev. Bedros Vartanian, our priest, was the celebrant of the Mass, and the Rev. Haig Yardumian, of the Evangelical Church, was the preacher of the occasion. The congregation contributed five hundred dollars to the Armenian Relief, for which please find check as enclosed.

"With our hearty gratitude to you and your co-workers for your and their deep interest in our people, we remain,

"Yours most respectfully,

"N. S. GIMUSH-GAIRDAN,
"Chairman of the Trustees."

The Bishop acknowledges contributions for Armenian Relief as follows:

ARMENIAN RELIEF

Acknowledgment of the Contributions Sent the Bishop

From the Armenians of Philadelphia, contributed at a special service at St. Stephen's	$500.00
Southampton Sunday-school	11.25
Anonymous	25.00
St. Luke's, Newtown	71.15
Total	$607.40

A few Sundays ago the rector of Grace Church, Mt. Airy, announced that at the close of the afternoon service he would conduct a pilgrimage through the church, explaining especially to the confirmation candidates the symbolism of the architecture, ornaments and vestments of the church. To his surprise, some sixty persons presented themselves and followed eagerly his explanations of things churchly. Several requests have been made that such a pilgrimage be repeated.

A Prayer Guild for the Teaching Office of the Church has been formed in the diocese. The Rev. Frederick D. Ward, rector of St. Elisabeth's Church, is director, Mrs. H. H. Buckman of Bala, Pa., secretary. The objects of the Guild are: to emphasize the teaching Office of the Church and to associate in a Guild of Prayer those who especially desire that this function of the Church should be more widely acknowledged and generally exercised. The rules are: to use the Guild Prayer, the collect for the Feast of St. Simon and St. Jude daily; when present at Holy Communion to make special intercession for the objects of the Guild and to be ready always to further the objects of

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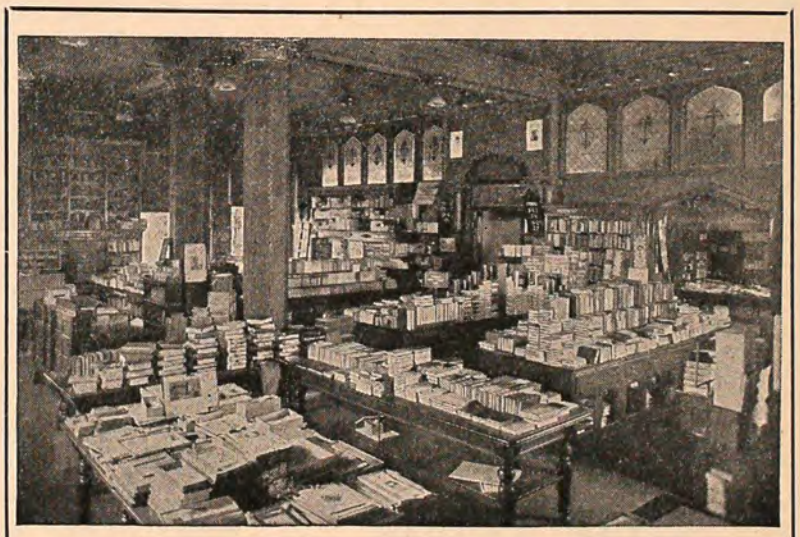

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the Guild in every way. Any communicant of the Church who agrees to keep the rules is eligible for membership. There will be a day's retreat every year for members of the Guild, on the first Wednesday in October. This undertaking has the sanction and endorsement of the Bishop of the Diocese, who is a member of the Guild (as are several of the clergy in this and other dioceses), and the Educational Secretary, Mrs. H. A. Pilsbry.

The first Annual Retreat was held on Wednesday, October 4th, in St. Elisabeth's Church, Sixteenth and Mifflin Streets, conducted by the Rev. Frederick D. Ward, Director of the Guild.

THE CHURCH MISSION OF HELP

The Church Mission of Help in Philadelphia is appealing for funds for carrying on and extending its work. This new society is rapidly proving its practical value. Through its executive secretary, Miss Esther B. Means, with her office at 1505 Arch Street, a considerable amount of work has already been accomplished.

The Society asks, first, for the prayers of God's people, and secondly, for gifts; $5 a year is the fee for active membership, $2 for associate membership. There should be a large number of people interested in seeing the Church deal wisely and effectively with girls who, under conditions of great difficulty and temptation, are in moral danger, as well as with those who, so often more sinned against than sinning, have fallen into nets.

Checks should be made to "John Cadwalder, Jr., Treasurer," and sent to the office of the Society, 1505 Arch Street.

"CORNER-STONE SUPPER"

Over 200 men, for the most part members of the Chapel of the Mediator, West Philadelphia, were guests at a "Corner-Stone Supper" given in the chapel buildings on Thursday evening, October 12th. The supper was preliminary to the laying of the corner-stone of the new church which is to be erected at Fifty-first and Spruce Streets as a memorial to Mr George C. Thomas.

Fellowship and universal brotherhood, greater collective and individual responsibility on the part of church members, and personal service reaching out from the church and touching upon all the complex problems of the social community, were the leading notes struck by prominent speakers from Philadelphia and other cities.

Mr. William Knowles Cooper, general secretary of the Y. M. C. A., Washington, D. C.; Mr. Roy Wallace Smith, secretary of the Society for the Prevention of Cruelty to Children, and Mr. Henry Adsit Bull, of Hornell, N. Y., were the principal speakers. "Shorter Words" were given by the rector, the Rev. George Herbert Toop, D.D., the Rev. Asa D.

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announcement of the presence of Bishop Ferry, A.M., and Mr. Walter H. Thomas, architect both of the present building and of the new church. The Rev. Phillips E. Osgood, vicar of the chapel, acted as toastmaster.

(*Continued from Page 101*)

The Extension Committee was formed to be of use to those parishes where an educational secretary has not been appointed or a study class formed. We want to go and see you if you cannot come and see us, to meet your auxiliary or any group of members. If such a meeting can be arranged, kindly communicate with the chairman, Mrs. Arthur Van Harlingan, Bryn Mawr.

The R. L. M. Mission Study Class Alumnæ held its semi-annual meeting Tuesday afternoon, November 14th, at the Church House. Rev. C. E. Snavely of Cuba was the speaker.

ADELINE AVERY PILSBRY,
Diocesan Educational Secretary.

(*Continued from Page 78*)

announcement of the presence of Bishop Montgomery (Secretary of the S. P. G. and one of the special deputation from the Church of England to General Convention), Bishop Brent—every Churchman knows who he is and where he comes from—and Bishop Perry of Rhode Island, as the guests of the occasion. They were the speakers and it goes without saying that they made memorable addresses, stimulating, inspiring, fitting the occasion. Even had we taken notes at the time, which we did not, any report of ours would fail to do justice to them.

It was left for our own Dr. Perry to act as our spokesman in thanking our distinguished visitors for coming, and for Mr. Medary to voice the personal congratulations of us all to our Bishops.

With the blessing pronounced by Bishop Montgomery, the proceedings terminated, and the fifth anniversary passed into history. We are confident that it introduces a bright new chapter in the annals of the Church in Pennsylvania.

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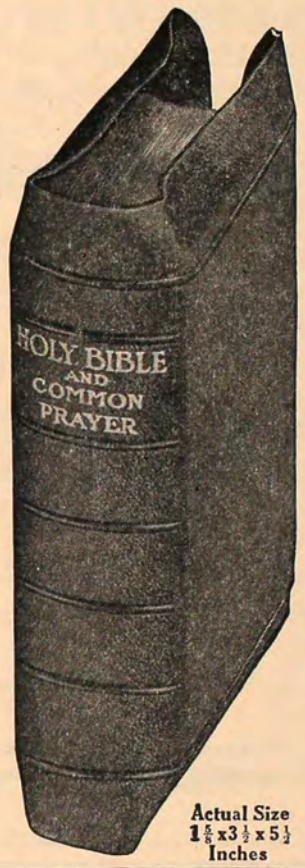

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